

INDIANA STATE
NEWS SECTION
140 N. SENATE
INDIANAPOLIS IN 46204-2207

*****AUTO** 5-DIGIT 46204
01695 1999/9

The Indiana Jewish

Post & Opinion

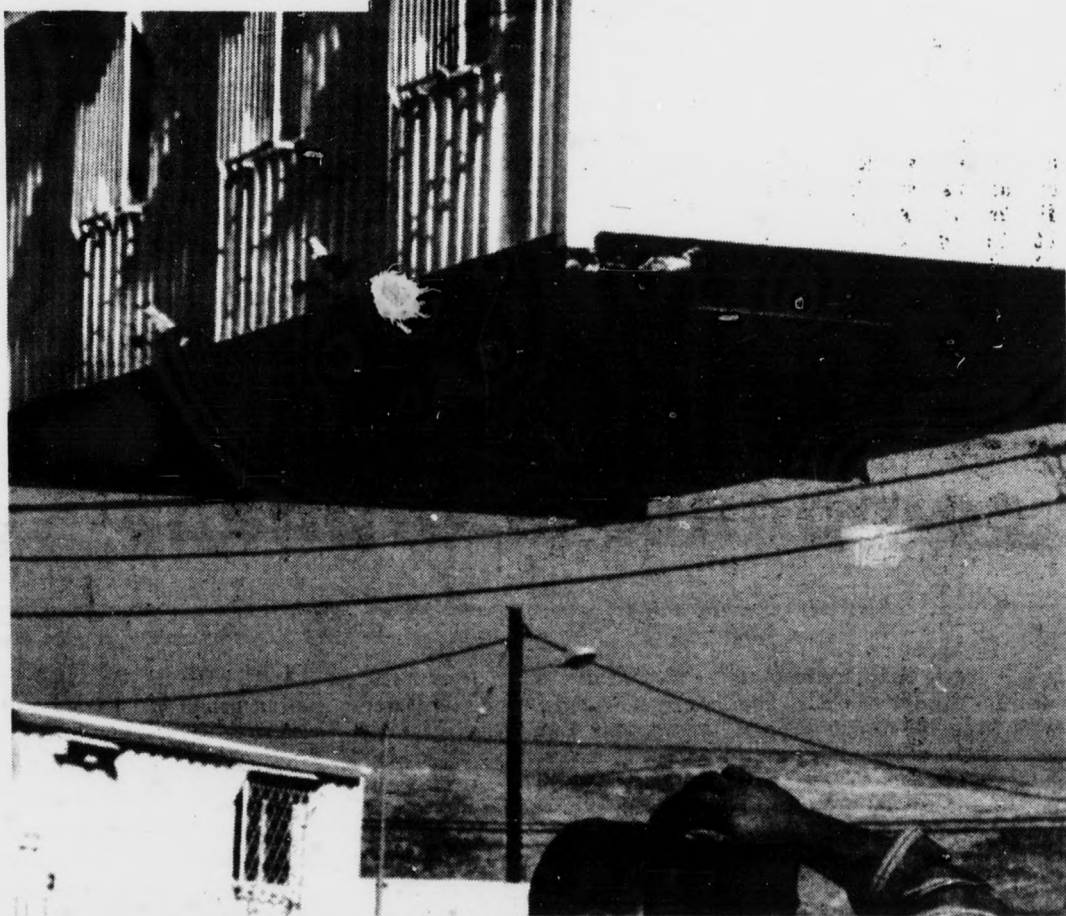
Volume 66, Number 14

December 15, 1999 • 6 Tevet 5760

One Dollar

Periodicals Postage PAID
Indianapolis, IN

Celebrate the New Year!



MOVING DAY — What it's like when Jews must uproot themselves from areas becoming Palestinian is shown as this unit is held aloft as it is being loaded on a truck at Dotan to be transported to an Israeli location.



A RECORD — Most certainly a record is this group of 28 women who became bat mitzvah. They are members of a Southern California Hadassah and the photo is from the Los Angeles Jewish Journal. Their ages range from 30 to 75.

Synagogue 2000 program getting \$3 M. support

NEW YORK — A relatively unknown Jewish project — Synagogue 2000 — has received three large million dollar contributions while a number of grants by Jews to various agencies and organizations were also announced.

Synagogue 2000 is aimed at helping synagogues become more welcoming spiritual communities that promote personal growth and social justice. Another gift to that program was for \$511,960 from the Rose Community Foundation of Denver.

Other gifts include one for \$20 M. to Princeton University by the Cahn Family Foundation.

The Ford foundation, as usual, made a number of grants to Israeli and Palestinian groups including \$150,000 for an advocacy campaign related to violence against Palestinian women, \$100,000 to Birzeit U. for research and advocacy on reproductive health services, \$50,000 to the Palestinian Women's Health Coalition, \$173,500 to establish a center for research of the Schechter Institute of Jewish Studies, and \$100,000 to Business for Social Responsibilities in Israel to promote corporate social responsibilities, and \$511,960 to Synagogue 2000 over three years for its program for synagogue leaders to help synagogues to become more welcoming spiritual communities that promote personal growth and social justice.

The Boston Symphony Orchestra received \$5M. from Julian Cohen and his wife of Chestnut Hill, Mass., Harvard was the recipient of \$5 M. from Samuel J. Heyman of Wayne, N.J. while Edward Ginsberg of Cleveland donated \$5 M. to the University of Michigan.

Brandeis University received a gift of \$2 M. for Jewish youth education from Andrea and Charles Bronfman.

Golan settlers won't leave without protest

Media reports from the Golan Heights say Jewish settlers there are vowing to block efforts by the government to trade the plateau for peace with Syria.

School children waved Israeli flags and sang patriotic Hebrew songs at Katzrin, where 390 brand new houses marked the region's largest settlement.

Prime Minister Ehud Barak was slated this week to meet with Syria's foreign minister in Washington to discuss a return of the Golan in exchange for peace with Syria. Giving up the land Israel captured in 1967 could displace about 17,000 Israeli settlers who have withstood rocket attacks across the border to hold their ground.

Leaders of the settlers are appealing to the public in advance of a national referendum on returning the heights.

Settlers have said they plan to remind Israelis that when Syria occupied the Golan, Syrians launched attacks from there.

The Israeli daily Yediot Ahronot, put the cost of returning the Golan at \$18 billion to compensate settlers and dismantle military bases. Israeli officials have said Israel would need assistance from the United States and Europe to meet the expense.

On the ideological front, Israel's branch of the Simon Wiesenthal Center asked that Barak include in any peace deal a demand for extradition of a Nazi war criminal it believes Syria is sheltering.

The German, Alois Brunner allegedly helped organize the deportation and murder of 130,000 European Jews.

More Jewish giggles

At the emergency meeting of the UN regarding another conflict in the Middle East, the floor has been given to the Israeli Consul.

The Israeli Consul began, "Ladies and gentlemen before I commence with my speech, I wanted to relay an old story to all of you... When Moses was leading the Jews out of Egypt he had to go through deserts, and prairies, and even more deserts... The people became thirsty and needed water.

So Moses struck the side of a mountain with his cane and at the sight of that mountain a pond appeared with crystal clean, cool water. And the people rejoiced and drank to their hearts' content. Moses wished to cleanse his whole body, so he went over to the other side of the pond, took all of his clothes off and dove into the cool waters of the pond.

Only when Moses came out of the water he discovered that all his clothes have been stolen... And I have reasons to believe that the Palestinians stole his clothes."

Yassir Arafat, hearing this accusation, jumps out of his seat and screams, "This is a travesty. It is widely known that there were no Palestinians there at the time!!!"

"And with that in mind",

said the Israeli Consul, "let me begin my speech..."

"The Top Reasons Why Hanukkah Is Better Than Christmas"

- There's no "Kathy Lee Gifford Hanukkah Special."
- Eight days of presents (well... in theory, anyway).
- More elephants in the Hanukkah story.
- No need to clean the chimney.
- There's no latke-nog.
- No roof damage from reindeer.
- Dance of the Sugar-Plum Rebbe.
- Burl Ives doesn't sing Hanukkah songs.
- Never a silent night when you're among your Jewish loved ones.
- You won't be pressured to buy Hanukkah Seals.
- Betting Hanukkah gelt on candle races.
- You won't see, "You're a Putz, Charlie Brown."
- Yes, Rivka'le, there is no Santa Claus.
- No barking dog version of "I Had a Little Dreidel."
- Naked spin-the-dreidel games.
- No pine needles to vacuum up afterwards.
- Fun waxy buildup.
- No awkward explanations of virgin birth.

- Latkes are cheaper to mail than fruitcakes.
- Cheer optional.
- No Irving Berlin songs.

Top 10 Hanukkah Songs that Never Quite Caught On:

10. "Oy To The World"
9. "Schlepping Through A Winter Wonderland"
8. "Havah Negilah ^ The Megamix"
7. "Bubbie Got Run Over By A Reindeer"
6. "Enough With Those Jingle Bells, Already!"
5. "Matzo Man" by The Lower East Side Village People
4. "I Have A Little Dreidel (The Barking Dogs Version)"
3. "Come On, Baby, Light My Menorah"
2. "Deck The Halls With Balls Of Challah"
- And the #1 Hanukkah song that never quite caught on...
1. "Silent Night? I Should Be So Fortunate!"

(from the Jewish Humor List, excerpts from an updated dreidel song)

I threw away my dreidel
That shouldn't make you fret
I'm done with playing dreidel
I've moved up to roulette!

Christmas decorations for us are quite extraneous—
'cause Hanukkah's not Christmas
although they're simultaneous.

Rabbi Robert Scheinberg
United Synagogue of Hoboken, NJ

Church-welfare alliance may face challenges

The newest church-state issue, much more substantive than the frequent December dilemmas, may turn out to be the involvement of religious groups in welfare reform.

This effort has bipartisan support and is gaining momentum.

Mayor Stephen Goldsmith has had good words for such efforts. Gov. Frank O'Bannon just announced a major initiative, FaithWorks Indiana, which The Indianapolis Star editorially praised on Sunday. The \$431,000 two-year investment will be administered through the Indiana Family and Social Services Administration (FSSA). O'Bannon cited as an example the Eastern Star Church, where members are mentoring young fathers to help them become better fathers.

The FSSA's Division of Family and Children will help congregations apply for government grants to fund job training, day care and financial management programs.

The Anti-Defamation League nationally, and the Jewish Community Relations Council locally are not so sure the idea passes constitutional muster.

"We think there are some church-state considerations, but the administration says they are not cognizant of them," says Brett Shankman, the JCRC liaison to the Indiana Legislature. "We'll be working to help prevent any breaches. We're not sure that's possible. We'll try to help them do that."

Involvement of faith-based organizations in the government's welfare efforts is based on the "charitable choice" provision of the federal 1996 Welfare Reform Act, a provision authored by Sen. John Ashcroft, R-Mo.

"Texas was one of the first states to really adopt it and move it forward full force,"

says Shankman. "My understanding is that Wisconsin has just done some work regarding charitable choice and that other states are tackling it."

Shankman says his understanding is that, for example, if the state contracts with Catholic Charities to provide child care training, the state must also consider Indianapolis Hebrew Congregation, even though one is a sectarian organization in the same sense as Lutheran Social Services or Jewish Family Services (not primarily religious in purpose) and the other is "pervasively" faith-based.

"I know, nationally, people are looking for the first test case. I don't know if Indiana's going to provide that case or not," Shankman says.

Rabbi Dennis Sasso, who chairs the Indianapolis Board of Rabbis, says the board will discuss FaithWorks Indiana in January.

Ashcroft has said his goals in proposing the charitable choice provision included encouraging faith-based organizations to expand their involvement in welfare reform while protecting the rights of faith-based providers as well as the religious liberty of the individuals they might serve.

He said there was no First Amendment problem, because government was not aiding religion, but rather was aiding beneficiaries by means of nongovernmental organizations, some of which may be faith-based.

Americans United for Separation of Church and State has said it would challenge the provision because paying somebody to walk into a church surely would be advancing the religious mission with an element of coercion, even if the coercion is subtle.

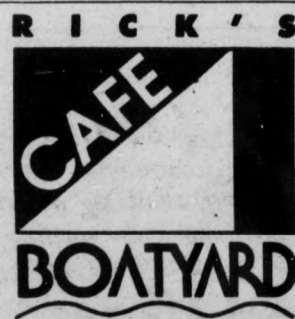
Others are more concerned about government having too much influence on the reli-

Continued on page 5

Pandell's Florist

New Location!

822 Fort Wayne Ave., Indianapolis, IN 46204
822-0100



The city's most spectacular view with unmatched ambiance overlooking beautiful Eagle Creek Reservoir.

Think of us for all your needs when planning your special event. Eliminate the hassle and leave the planning to us. Now accepting any size reservations.

Fly in, drive in or arrive by boat

4050 Dandy Trail • Indianapolis

Directly across the street from Eagle Creek Airport (off 38th St.)

Call 290-9300 for information

'Tis the season

- Holiday parties, luncheons & dinners
- Banquets, meetings & special event planning
- Reservations for New Year's Eve accepted
- Private room for large & small events available

Louis Buddy
Yosha
Attorney at Law
Yosha,
Krahulik
and Levy
Attorneys at Law

3500 DePauw
Suite 2015
Indianapolis, IN 46268
(317) 334-9200

Tickets • Tickets

Great Sticking Stuffers!
Perfect Gift Ideas!

For The Entire Family!

- Pacers • Colts
- IU Basketball
- Concerts • Theatre & Special Events

Gift Certificates Available
Great Seats • Great Prices

Circle City Tickets

841-8056 or 1-800-832-9744



Indefatigable Myra champions her bill

By ED STATTMANN

The woman who never gives up confronts the legislature that never gives in again in January, when the Indiana General Assembly resumes.

Myra Rosenbloom, 75, of Munster, says she's ready to go to jail again if necessary to push for a law that requires every Indiana hospital to always have a doctor on the premises.

Sen. Anita Bowser, D-Michigan City, introduced the measure at Rosenbloom's behest, but the bill has already been assigned to what is often a "graveyard" of bills that

don't make it — the rules committee chaired by the Indiana Senate's chief officer, Senate President Pro Tempore Robert Garton, R-Columbus.

If approved, Bowser's bill would put the issue to Indiana voters as a ballot referendum question. If voters approved, hospitals with at least 100 beds would be required to have, at all times an on-duty physician to serve non-emergency patients.

Rosenbloom says there are now 73 Indiana hospitals with no such requirement.

Rosenbloom has spent seven years petitioning —

even pestering — legislators, lobbying groups and Gov. Frank O'Bannon to get doctors into hospitals at all hours. She once lived a week on a bench in the Statehouse and was jailed, all to show her insistence on this bill becoming law. Some reporters joke that they're afraid she'll sleep on their office floors just so she can stay and talk them into publicizing her bill.

Rosenbloom has said her husband died in a hospital where his personal doctor was out of reach and there was no on-duty doctor to help him. The hospital has a different version of events, but Rosenbloom continues the struggle.

In 1994 she persuaded the Indiana House of Representatives to pass her bill, but the Senate changed it substantially, to say the emergency-room doctor should handle emergency situations in the rest of the hospital.

Rosenbloom won't have it. She says the emergency room doctor, when her husband died, was busy with emergency patients.

Hospitals and physicians have opposed the bill as unnecessary and costly. Rosenbloom says it comes down to \$5 or \$6 per bed.

She is lobbying federal as well as state lawmakers. Rep. Pete Visclosky, D-Ind., has introduced the Physician Availability Act in Congress, where it is in a House Commerce subcommittee.

This year, she says, Indiana House members won't consider the bill unless the Senate sends it over.

She met with the governor in October and he gave her no commitment.

Rosenbloom has been a one-woman dynamo at recruiting allies. She says she has endorsements for the bill from organizations that represent millions of voters, Hadassah, B'nai B'rith, the United Steel Workers of America and Steel Worker Retirees through the American Federal Labor-Congress Industrial Organization, health care workers and the Disabled American Veterans Indiana and Illinois chapters.

Rosenbloom hopes she can get every Hoosier voter as angry as she is about her bill.

"I want all the citizens to be angry, and call their legislators. This is a golden oppor-

tunity to break the backs of the special interests," she says.

"If I can't get through the front door with our legislators, I'm going to try to get through the back doors," at the voting booths, she says. She says she prays often about what she is doing, asking for divine guidance as to whether she should continue. She doesn't believe she's heard a "No," so far.

She says she told the governor about all the votes she believes she represents. She considers the members of organizations who endorse her bill potential voters for or against the governor and legislators. "I have to play hardball. That isn't my style, but what else can I do?"

Shlomo Riskin to lecture here

Rabbi Shlomo Riskin of Efrat, Israel, will be the scholar in residence Jan. 8 at the B'nai Torah Adult Shabbaton.

Riskin, a major spokesman for modern Orthodoxy, founded Lincoln Square Synagogue in New York City, which became a magnet for young intellectuals and aspiring professionals, growing to a membership of more than 4,000 and attracting regular sabbath attendance of around 1,200. He is renowned for his outreach to the unaffiliated and for his educational and social programs.

Riskin moved to Israel with his family in 1983 to be-



Shlomo Riskin

gin his new initiatives in Efrat.

He will speak in the morning on "Pluralism viewed from within Orthodoxy and outside Orthodoxy and in the evening on "Israel's Challenge to the Diaspora Jews."

He will lecture after a luncheon that will follow 9 a.m. services and at 7:30 p.m. at the home of Simona and Hart Hasten.

Those attending are asked to donate \$15 for adults, \$10 for seniors and \$5 for children, or \$180 for "patrons" and \$1,000 for "benefactors."

Riskin has forged a global reputation as a dynamic thinker, speaker and doer, having founded the Ohr Torah Stone Institutions at Efrat, of which he is chancellor. Ohr Torah is a network of high schools, colleges, graduate programs, seminaries and rabbinical schools with nearly 2,000 students.

His regular weekly columns on the biblical portion of the week interpretation appear in about 30 English-language Jewish newspapers.

Early reservations are suggested. To reserve, call 253-5253.

The Indiana Jewish Post & Opinion USPS 262-180

Published weekly by
The Spokesman Co. Inc.

\$1 per copy

\$36 per year

City Editor

Ed Statmann

Advertising

Barbara Lemaster

All communications involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, 317 972-7800, Fax: 317 972-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Indiana Klan planning rally

An Indiana-based Ku Klux Klan organization is planning a rally in Middlesboro, Ky., this month.

The American Knights of the Ku Klux Klan, based in Butler, Ind., began as a single chapter in 1995 and has spread to at least 27 states, according to the Alabama-based Southern Poverty Law Center.

At their rallies, the Klan groups derogate groups ranging from blacks to Jews to

abortion providers.

Jeff Berry, imperial wizard of the American Knights, said the group has a right to rally. The Middlesboro City Council voted unanimously to reject the Klan's request to hold a march on Dec. 18.

Berry said the Klan plans to challenge the council decision in court and to hold a peaceful rally Dec. 18 anyway, wearing KKK robes.

Birth of the bagel

According to the Wheat Council, history credits a baker from Vienna, Austria, with creating the first bagel in 1693. Thankful to the King of Poland for saving Austria from Turkish invaders, the baker reshaped a local bread

to resemble the king's stirrup. The new bread was called a beugel, derived from the German word for stirrup.

Of course this history leaves a mystery: how did the bagel get to be Jewish?

L'Opera Ristorante



• Accepting Reservations for Holiday parties and New Year's Eve, up to 250 people.
• Live Opera Singers Every Saturday
• 40 N. 9th St., Noblesville, IN
For reservations call 770-9828

Don't be surprised if, strolling down Lively Noblesville Square one evening, you find yourself drawn into an elegant Italian Restaurant by thrilling tones of an aria from an unforgettable opera. L'Opera serves a magnificent array of Pasta dishes, Veal, Chicken, Beef, Lamb, Fish and desserts that are constant temptations. What makes this restaurant even more attractive is its fantastic Martini Bar, elegant, private rooms, and exquisite Wine Maker's dinners. The dreams and romance of the Opera, combined with a warm and comfortable restaurant setting makes L'Opera one restaurant you won't want to miss.

Critic's Corner

Dance is the thing in this 'Nutcracker'

By CHARLES EPSTEIN

At long last I finally fit into my busy schedule a presentation by Ballet Internationale. It was the first ballet of *The Nutcracker* of the season, of

which I shall see three. Lucky me.

Ballet Internationale is an incredible organization filled with professional dancers of

the highest order. In the company are many notable performers who have performed throughout the world. Therefore, the cast of *The Nutcracker*

changes for every performance.

I can understand that this company concentrates on dance, but leaving out the technical credits for this extraordinary extravaganza is a shame. The flying, the pyrotechnics, the scenery, the costumes, the lighting, all these fabulous elements, added to the expert dancing, make for a fantastic event. Not only are the dancers professional, but the technical stage aspects of this *Nutcracker* are top notch.

The first dancer seen on stage is the performer who assumes the dual roles of writer E.T.A. Hoffman and of Herr Drosselmeyer. Slim Aram Manukyan from Armenia impresses immediately. He sets a highly professional tone for the rest of the company to follow. His dancing throughout the ballet is sharp and precise, the perfect performer to introduce the ballet.

Tiny Elizabeth Egleson, a student of The Academy of Ballet Internationale, shows that she is a performer to be reckoned with in the future. As Clara, this youngster reveals that she can dance with the best of them. Not only can she dance, but she can act, bringing out the best of her character in every scene.

In the first act it is difficult to point out certain roles. In

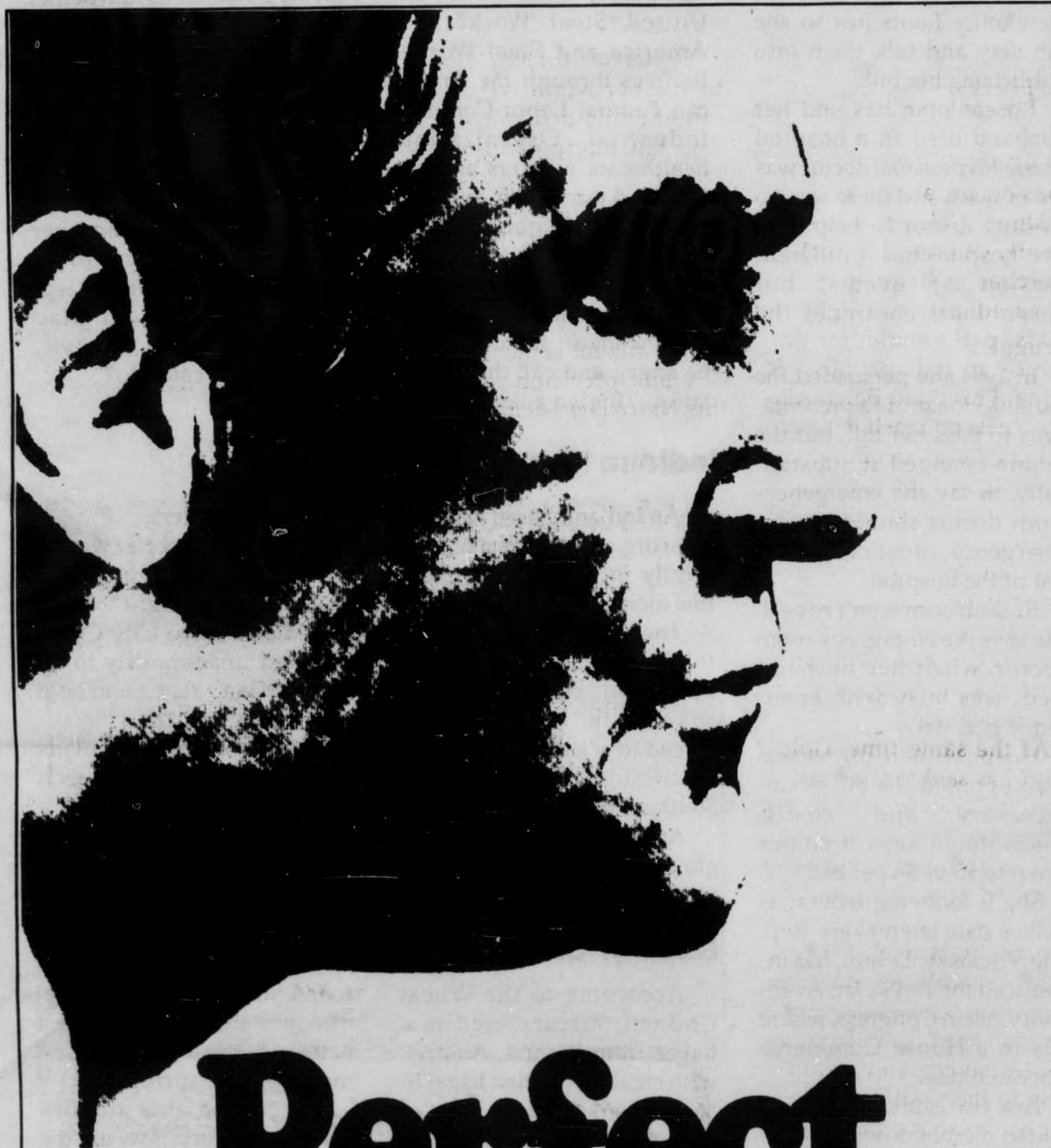
the second act that's easy because of the specialty dances. However, Vadim Pijicov, playing the role of the grandfather in the first act, was unconvincing. This was due to his exaggerated stiff-legged walk of an elderly man, which was totally artificial and unbelievable. No man walks the way he did. But Pijicov was excellent in the second act, performing with Irina Komarenko in the Chinese Dance.

Alexei Tiulov was quite impressive doing the Russian Dance with Rachel Rutland. His elevations were superb. Quite entertaining were Chieko Oiwa and Ogulcan Borova doing the Spanish Dance and So Yom Nam with Karon Orłowski, performing the Arabian Dance.

As always, *The Waltz of the Flowers* was a terrific highlight with six females and three males dancing their hearts out.

Perhaps I expected too much from Karen Scalzitti Kennedy as the Sugar Plum Fairy. This talented dancer has highly impressive credits, but she appeared to me as if she desired to be someplace else. Her expert technique is unquestionable, but it seemed to me that her heart was not in this performance. I would like

Continued on next page



Perfect

Shula's Steak House.

Serving breakfast, lunch and dinner

**Holiday gift certificates now available
Ring in the new Millennium at Shula's
New Year's Eve package includes an exclusive
limited edition 2000 Millennium football
signed by Don Shula.**

Shula's
STEAK HOUSE

(317) 231 - 3900

Downtown Westin • 50 S. Capitol

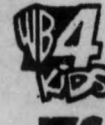
KROGER CHRISTMAS AT THE ZOO

November 26 - December 30

Nightly from 5 - 9 pm (closed 12/24 & 12/25)

Celebrate the Season with the animals, over 700,000 twinkling lights, magical light displays and the new **Holiday Under the Sea** exhibit at the Indianapolis Zoo

Adults \$6 • Children/Seniors \$4 • Parking \$3
For more information call (317) 630-2001.



INDIANAPOLIS ZOO 1200 W. Washington St., Indianapolis, IN
(317) 630-2001 • www.indianapoliszoo.com

Obituaries

Minnie Mack Katz, 90, librarian; aided blind

Minnie Mack Katz, 90, who worked as a librarian and aided the blind as a volunteer, died Friday, Dec. 10.

Mrs. Katz taught for the Evansville Public Schools and later substituted for the schools part time. From 1964 to 1974, she served as librarian for the Glenwood Public Library System. As the library "Story Lady," she read to elementary school children.

She retired in 1974 and came to Indianapolis. At Hooverwood Nursing Home she served as the librarian and taped books for the sight impaired.

She was a member of Congregation Beth-El Zedeck and Golden Age. She was a 20-year volunteer for Aid to the Blind and was president of the

Patients Council at Hooverwood and a member of Hooverwood Guild.

She was the widow of Harry Katz.

Survivors include a son, Rod Katz, and a daughter, Annette (Mrs. Richard) Weisfeld, both of Indianapolis, four grandchildren and four great-grandchildren.

Services were Monday at Aaron-Ruben-Nelson Meridian Hills. Burial was in Mt. Carmel Cemetery, Evansville. Officiants were Rabbi Dennis Sasso in Indianapolis and Rabbi David Feder in Evansville.

Memorial contributions may be made to Hooverwood Guild or the donor's favorite charity.

Berko Katsman, 86, was bookkeeper

Berko Katsman, 86, a bookkeeper who came to America in 1995 from Ukraine, died Friday, Dec. 10.

Mr. Katsman was the chief bookkeeper in a construction company until he retired in 1985. He was the graduate of a college in Ukraine.

Mr. Katsman was a member of Congregation Beth-El Zedeck.

Survivors include his wife, Riva Rakhlevskaia; daughter,

Frida Tsikhanovsky, a grandson and two great-grandchildren.

Services were Sunday, Dec. 12, at Beth-El Zedeck North Cemetery, Cantor Giora Sharon officiating.

Arrangements were handled by Aaron-Ruben-Nelson Meridian Hills Mortuary. Memorial contributions may be made to Congregation Beth-El Zedeck.

Khaya Sheynina, 94, taught work skills

Khaya Sheynina, 94, who had taught vocational skills in Leningrad for 20 years, died Monday, Dec. 6.

Mrs. Sheynina retired from her teaching in 1963.

She was the widow of Joseph Sheynina and was a member of Indianapolis Hebrew Congregation.

Survivors include a daughter, Miriam Vitkin; a grand-

son, Lev Vitkin, and two great-grandchildren.

Services were at the graveside on Wednesday, Dec. 8, in Indianapolis Hebrew Cemetery North. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Hooverwood Nursing Home.

Teens invited to BJE Israel fair

Local teens thinking about a trip to Israel can learn about the various programs available for the summer of 2000 at the first community-wide Israel Fair for that purpose at the Bureau of Jewish Education Jan. 9.

From 1 to 3 p.m., representatives of the various programs, local alumni and general information will be avail-

able for high school students. They will have first-hand about what makes each program unique and the various opportunities that exist for an Israel experience in summer 2000.

There will be door prizes, panel discussions and home-made falafel for a taste of Israel.

To learn more call Toby Amir at 255-3124.

Charlie

Continued from prev. page
to see her again when she might smile brilliantly and give an energetic performance.

Eldar Aliev, the artistic director of Ballet Internationale, can be very proud of his choreography and staging of this *Nutcracker*. His dancers executed his movements with care and precision to make this *Nutcracker* exciting. Per-

formances will continue at the Murat Theatre Tuesday through Friday, Dec. 21-24.

The music for *The Nutcracker* was recorded and, incidentally, it was composed by Peter Tchaikovsky, whose name I do not remember finding in the program at all. What a shame! For without Tchaikovsky's exquisite music there would have been no *Nutcracker*.

Alliance

Continued from page 2
gious organizations.

Mayor Goldsmith has frequently praised the work of churches in helping to improve education, neighborhoods, parks and crime prevention in Indianapolis. He has said his Front Porch Alliance, in its outreach to neighborhoods, was an effort to be explicitly supportive as of neighborhood and faith-based activities. He has stated that government has been wrongly hostile to religion in the past, even when faith-based organizations contribute to the public good without proselytizing.

At the same time, Goldsmith has said that he saw a need for government to be supportive of faith-based efforts without supplanting them. In speeches, he has stated that, as a Jew in a predominantly non-Jewish city, he is sensitive to concerns about church-state separation. He has said government should never be even indirectly in the position of forcing people to have faith-based connections that they don't wish to have.

Internet-Connect, Inc.

Affordable Internet Access for Central Indiana

Full Internet Access SLIP/PPP from \$19.95/mo.
Unlimited e-mail 120 hours/mo.

WWW page design and storage
Digital 33.6 • K56 Flex • ISDN
Windows 95 • Windows NT • Macintosh

Quality Service

Voice: 243-7888 or 834-7873

<http://www.surf-ici.net> e-mail: sales@surf-ici.net
BBS: 243-0403 or 834-1811

L.E. Kincaid & Sons Quality Meats and Poultry

Since 1921

A fine line of Lamb • Beef • Veal
• Poultry and Frozen Fish



Rib Eye Roast • Beef Tenderloins
Party Trays made to order
and Deli Salads

ORDER NOW!

317/255-5498 or 255-5497

5605 N. Illinois St., Indianapolis, IN 46208

AARON • RUBEN • NELSON THE MERIDIAN HILLS MORTUARY

Since 1935

"The Jewish Funeral Home of Indianapolis"

Funeral Pre-Planning Available

1328 West 86th St.

near St. Vincent Hospital

846-6501



Bob McQUEEN & SON
Heating & Air Conditioning Co.
4102 East Washington Street
356-8054



NEW GAS FURNACE

100,000 BTU Gas Furnace
& 2 Ton Central Air
Conditioner

INSTALLED Ready to Operate
Will Beat any Written Estimate

\$2477⁰⁰



Jewish Post & Opinion

Why the silence?

Our campaign to persuade congregations to insist that their board members attend Sabbath services may have convinced a board member or two somewhere that in accepting the honor to guide a religious institution they undertook at the same time a personal obligation. But there has been no support forthcoming for this most legitimate position from even the first American rabbi, not to mention any religious organization of the American Jewish community, not even the Orthodox whose board members are as negligent of any obligation to Sabbath services as are the board members of Reform congregations.

There must be something wrong with our position if not one rabbi has risen to support it, almost as if the Sabbath is not important to rabbis or their rabbinical organizations or our rabbinical institutions of learning.

Everyone in all these groups must feel that it's a waste of time to join our campaign because we cannot hold the view that our rabbis, those in pulpits and those in our religious institutions of learning, are not concerned with the empty seats in synagogues and temples every Sabbath.

Nor can we hold the view that those who do not attend Sabbath services, especially the board members of congregations, are lacking in their love of Judaism and its many other calls on them, as for instance charitable contributions. For in that one respect they would not be on the board were they not financial supporters of their congregations.

So who knows the answer?

So who is willing to bring up this subject before the American Jewish community — that is, other than one measly little Jewish weekly newspaper?

Where Reform is headed

It may be a little early to announce that Reform, despite what was decided at Pittsburgh, is returning to Jewish tradition.

In other words what happened at Pittsburgh was entirely at odds with what is happening at various congregations. No one 10 years ago would have prophesized that Reform congregations would be building mikvehs and even holding daily minyans.

So if whatever was decided at Pittsburgh goes directly in opposition to what is happening in individual congregations we can have heart that Reform in practice is actually taking on Conservatism lite and whoever objects to that direction is going against what is actually taking place.

Too fast

The one principal fault of the Oslo agreement was its time concept — that it must rush to a conclusion.

Had there been an understanding that as forward progress was made there would be intervals as the progress was digested by both sides, under such an arrangement there could have been periods of some months where both sides found that what was achieved was of value and therefore fears of future concessions could have evaporated.

Whether a change of this kind is possible even at

Editor's Chair

Our obituary page is unique in American Jewish journalism and we feel it makes a contribution in that when a Jewish leader dies in San Francisco the American Jewish community learns of his demise and more precisely those Jewish leaders with whom he worked for Jewish causes who were his friends.

We bring up this subject so that our readers can be more helpful in making this page more inclusive, or put in other terms reward those who have been contributors to Jewish causes with a deserved obituary that alerts those with whom he worked in Jewish organizations of his passing.

It costs only pennies — often only a 33 cent stamp — to reach us with an obituary from the daily paper. Especially rabbis — probably more rabbis read the P-O than any other American Jewish weekly publication — can be helpful in this respect and owe it to the families of leading members of their congregation who die.

One executive director of one of the largest, if not the largest, Jewish community promised that his office would fax us obits of his leaders, assigning one of his staff to do so, but he soon forgot his promise.

So here is the bottom line.

We do not feel that we have the right to challenge an executive director or a rabbi who over the years has been the recipient of support by a leading member of his community or congregation who at his or her death won't spend the pennies for a fax or a stamp to alert us. But there is such an understanding in Jewish life as *derech eretz* and we therefore call that minimum obligation into operation in this instance.

While on the subject if the obit can reach us by Monday, the day we go to press, a photo would be welcome.

Elsewhere in this issue is a news item about

selection of the Jewish Newsmaker of the Century by The Jewish Chronicle of London, the most successful Jewish weekly in the world and while there are many who will be nominated for the honor it no doubt will be limited to either Albert Einstein or Theodore Herzl. We know who the Lubavitchers would select and were the election limited to Jews of America there would be competition for no one person whether Isaac Mayer Wise or Louis D. Brandeis stands out above all others so clearly that there would be no contest.

We know the late Lubavitcher Rebbe Mendel M. Schneerson would certainly receive a number of votes from the Lubavitch world but we wouldn't want to name the few others that also stand out for fear of alienating too many of our readers who have nominations of their own.

But we would welcome suggestions from any of our readers as perhaps Jonas Salk would qualify as also a few whose names escape us at the moment.

We failed to report the victory of Dana Rosenblatt over Vinny Pazienza who had knocked him out in their previous bout, taking away the world championship from him. We watched the bout since we are a boxing fan ourselves, not to mention our own exploits in the ring, minor that they were but still part of our history. We've related here that in most of our ten professional bouts — we also won the championship in Louisville before the days of the Golden Gloves and then fought for the University of North Carolina in the days when boxing was a major college sport.

The comeback for Rosenblatt was most welcome since there is a fine history of Jewish world boxing champions going back to the days of Benny Leonard, etc.

10 die as auto falls over cliff

LA PAZ, Bolivia — When the vehicle in which eight Israelis were riding plunged over a cliff all the passengers died. Two Dutch tourists riding with them also perished in the area called "the death path".

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

Israel-Syria plan move seems almost certain

WASHINGTON — Only the finishing touches were needed as peace between Israel and Syria was all but assured as their leaders were here to sign the necessary papers.

Outlines of the peace terms were well known in advance with Israel yielding the Golan and retaining only a small western strip at the Jordan River.

The exact amount the U.S. would offer Israel was not known but it would be in the billion of dollars to provide for the resettlement within Israel of the thousands of Jews living on the Golan.

The peace terms include Israel's withdrawal from the strip of Lebanon on Israel's northern border as also the withdrawal of Syrian troops from the same area.

This resolution of the last remaining problem for Israel with her Arab neighbors was a welcome finale for President Clinton as he is about to leave office.

A whole new era for the Middle East was in the offing as time will bring about trade and travel between all its nations although not that quickly as the years of peace with Egypt have shown.

As with President Clinton so with Mrs. Albright the birth of this new era in the Middle East is an accomplishment that will go down in history.

In the exhilaration over the reaching of this phase of Middle East history is the understanding that just as in the case with Egypt where there has been years of peace but no real interaction between the two nations, time is required before any visible rewards of peace in the Middle East will eventuate.

There is still the matter of the PLO which will continue to create times of confusion and even conflict but the peace with Syria will have its effect here also but not so quickly. At the moment there is the matter of return of Arab refugees who fled Israel, plus other issues still to be solved with Mr. Arafat and his goal of a Palestinian nation, which is almost assured at this point. The refugees will have free access to the new Palestinian entity but will not be able to return to their former homes in Israel, at least not in any great numbers if at all.

The funds that the United States will be providing to assure that final peace have been estimated at \$10 B. but sources in the know doubt that an amount anywhere near that sum will be forthcoming as the problem with the recent funding by the U.S. of the Wye agreement indicates.

A full-page ad in The Jerusalem Post signed by at least 500 names, some from the United States, stated bluntly that "the Land of Israel is the homeland of the Jewish people by virtue of its forefathers' legacy and we will not allow the government of Israel to cause a third destruction and a third exile from our land during our lifetime".

Meanwhile there were indications that at least several of the 13 Jews incarcerated by Iran for alleged espionage for Israel may be released.

High Court limitation move fails in Knesset

JERUSALEM — The move in the Knesset to rescind a resolution calling on the High Court to refrain from interfering in halachic and political issues, the legislative process or the religious-secular status quo has failed. The decision was called disgraceful by coalition whip Ophir Pines-Paz who was joined by Zehava Gal-On and Roni Milo in proposing to cancel the resolution. Gal-On said the decision is an affront to the independence of the judiciary and the principle of the rule of law. And Milo warned that the country is liable to become a banana republic if such decisions are approved.

Amnon Rubenstein of Meretz, chairman of the Law Committee, said the decision had been passed by a "coincidental majority" of 14-10 that puts a mark of disgrace on all those who supported it. "Without the intervention of the High Court on issues of human and civil rights and protection of freedom of and freedom from religious life, life in Israel would become hell," said Amnon Rubenstein, chairman of the Law Committee.

Second woman heads federation

MONTGOMERY, Ala. — Another local Jewish federation has named a woman as its director as Jo Anne Rousso

has taken that post with the Jewish Federation. In fact, she replaced one of her sex, Susa Bruchis.

I am 13 years old again—Kirk Douglas

HOLLYWOOD — "Today I am 13 years old again — I promise to be a good boy." that was the response of Hollywood legend Kirk Douglas as family and friends gathered on Thursday as he reaffirmed his Jewish faith with a second bar mitzvah on his 83rd birthday.

It was not a small gathering as 150 friends and his wife of 45 years, Anne, his sons Michael, Joel, Peter and Eric, and a cast of celebrities hear him attest that his spiritual awakening had come late in life.

In recognition



Cantor Jessica Roskin

Cantor Jessica Roskin was installed at Birmingham's Temple Emanu-El by Rabbi Rebecca Dubowe who can never hear her sing, since she is deaf.

Ben Gurion University awarded Barbara Walters with an honorary doctorate of philosophy at its gala dinner at the Waldorf Astoria Hotel in New York. Also honored was Ronald S. Lauder who received the Ben-Gurion Humanitarian Award and Norbert Blecher who was presented with the Lifetime Achievement Award.

Temple Emanu-El of Englewood, N.J. presented its Shem Tov Award to Prof. Benjamin Nelson of Farleigh Dickinson University.

Four of the five inductees in the Puget Sound Business Hall of Fame are Jewish — Herb and Bob Bridge, Henry

He was not loath to confessing that as a romantic hero on screen he had little interest in going to services, although he did fast on Yom Kippur.

To make the occasion more spiritual he read to children at the Temple Sinai who wished him a "happy birthday."

His new film, "Diamonds," has not relation to his blockbusters such as "Spartacus" and "Gunfight at the O.K. Corral" that made is reputation.

Why the Atlanta GA was the not the best

Reprinted from The Indiana Jewish Post & Opinion

INDIANAPOLIS — The recent General Assembly of the United Jewish Communities in Atlanta last month just did not have the electricity that the GA a few years ago in Indianapolis did, says Harry Nadler, executive vice president of the Indianapolis Federation.

Nadler did not fault the Atlanta community or the UJC. He said the situation was just different. For one thing, the United Jewish Communities is still organizing itself as a national umbrella organization for Jewish fund raising and services. Much of the discussion was about organizational necessities.

Another difference, he said, was that the sessions were scattered among four Atlanta hotels, so there was less opportunity for delegates to interact than had been the case here.

"Here you went to the Convention Center and were there all day," he recalled. There were lots of workshops and lots of discussions in the halls. He said P-O editor Gabriel Cohen, who may hold a record for G.A. attendance, (although he was not at Atlanta) could attest to the fact that a lot of important conversations take place between individuals and small groups in the halls rather than in formal sessions.

In Atlanta people attended meetings, mainly about governance of the new organization, and they scattered among the various hotels.

They had 2,000 volunteers, compared with the 1,000 who served the GA here — but they needed 2,000 with such a scattering of events, he said.

Many of the workings of the new organization are still to be finalized, Nadler said, including foreign assessments and the question of ownership of the UJC and what it means. The responsibilities of the Federations as owners are still unclear, he said.

A meeting scheduled for April 9-10 in Washington, D.C., may bring about some clarification of unresolved matters, Nadler said, including how the federations will respond to budgetary recommendations for the 2000-2001 year.

Broderick, John Danz and Joe the Greater Jewish community. All are involved in



*Best Wishes for
a Happy Hanukkah*

**Hebrew Union College-
Jewish Institute of Religion**

One West 4th St., New York, NY 10012
(212) 674-5300

NAT 4 December 15, 1999

Jewish World charges unfair subsidization

GREAT NECK, N.Y. — Making the charge that it had been betrayed, The Jewish World here claimed in its editorial that UJA-Federation has continued to subsidize The Jewish Week, using the figure of \$325,000 this year.

"Consider us gullible," The Jewish World editorialized under the heading of "a broken promise," noting that "we accepted the word of the board in 1994 that it would 'end UJA-Federation handouts to the Jewish Week' in order to provide a level playing field."

Under the heading "A Promise Broken" the editorial charged that "five years came and went and then rose a UJA-Federation board that knew not Joseph. Not only did it abrogate the deal made five years before, it guaranteed the Jewish Week subsidies to the year 2010 totaling at least \$2 M."

The editorial asserted that "handouts to the Jewish Week damage its competitors, including this newspaper, the Forward and the Jewish Press. At a time when charity claims to be on the front lines in the fight for Jewish continuity, it is actively and willfully sabotaging one of Judaism's most potent weapons: an independent press."

10 of 11 Israeli women safe from husbands

TEL AVIV — One out of every eleven Israel women have been beaten or abused by their spouses at least once, according to a study by Jerusalem's JDC-Brookside Institute. A total of 67,000 suffered domestic violence in 1998 alone. The type of violence were listed as hitting, shoving, slapping, kicking, biting, strangling, hair-pulling and the use of weapons, sexual assault and rape.

The study was conducted as part of a comparative one financed by the Commonwealth Fund in the U.S. Similar figures in the U.S. are 31 percent of women who reported having been the victim of spousal violence at some time. However in the U.S. a higher percentage has spoken to a physician (29%) and in 20% of these cases the conversation was initiated by the doctor.

Newsmaker of century sought

LONDON — The Jewish newsmaker of the century is being sought by The Jewish Chronicle here, probably the world's best English-Jewish newspaper. Voting forms are appearing in the paper but

obviously it probably is not a matter of who receives the most votes.

The Chronicle has been selecting the Newsmaker of the year.

How Hitler losing out

TEL AVIV — With the goal of preventing Adolf Hitler from becoming Time Magazine's most important person of the century, four Israeli computer programmers are said to have stuffed an internet website with tens of

thousands of votes for Rabin.

The Israeli daily, Ma'ariv reported that the scheme moved Rabin into second place, bumping Hitler to third, while Elvis Presley was in first place.

City gives \$30 M. to Jewish campus

MONTREAL — The \$30 M. campus that will house two

dozen Jewish organizations and agencies got a surprise gift of \$100,000 from the city. It was announced at the lavish inauguration of the sprawling virtually completed project which will form the new heart of the Jewish community. The gift will be made to the Montreal Memorial Holocaust Centre of the campus.

For Good Health and Happiness
Phone or Mail
for complimentary copy of
Jewish Science Interpreter
212-682-2626
Jewish Science
109 E. 39, NY, NY 10016
818-367-4532
82301 San Fernando Rd.
Sylmar, CA 91342

Russian non-Jews flooding Israel

JERUSALEM — The view that the diaspora should be part of the debate on changes in the Law of Return was presented by Interior Minister Natan Sharansky as concern over the preponderance of non-Jews arriving from Russia has risen. Sharansky gave the figure of 208,000 as the number of non-Jews who have reached Israel in the past decade. In fact, 53 percent of the current immigration are not Jewish, he claims.

Klan rally, but no Klan members

PITTSBURGH — It took the Imperial Wizard of the two-year-old Union Knights of the Ku Klux Klan, Mike Mailolo, a week after it cancelled a rally planned here to recognize that he was leading a dead organization. In a letter to former followers he wrote, "I asked for all members to contact me with their intentions making it to the rally and the response was very, very poor."

Obituaries

Marvin Kratter succumbs at 84

NEW YORK — Marvin Kratter, whose wide-ranging interest included ownership of the Boston Celtics, died in a hospital in Encinitas, Ca. at the age of 84. He headed a variety of companies and moved to Tucson in the 1930's but returned to New York where he was successful in real estate ventures.

Nathan Jacobson, mathematician

HAMDEN, Ct. — Nathan Jacobson, a mathematician of note, died at the age of 89. He was emeritus professor of mathematics at Yale.

Shaol Pozez dies in Tucson

TUCSON — Shaol Pozez, a national vice president of the AIPAC, died at the age of 74. His activities included a wide range of organizations where he held top positions. An avid aviator, he amassed more than 13,000 flying hours piloting his own plane. During World War II he served in the Navy.

Demjanjuk now wants the U.S. to reward him

CLEVELAND — The case of accused Nazi war criminal John Demjanjuk is back in the courts again as he wants Americana taxpayers to pay the legal fees he incurred while seeking to clear charges against him of being a notorious Nazi war criminal.

Over the years — 22 of them — he has been stripped of his U.S. citizenship, convicted of war crimes, sentenced to death and then cleared. At the moment the U.S. Justice Department wants to revoke his citizenship and as a consequence he has filed a petition with the US Court of Appeals in Cincinnati to declare an earlier suit which was dismissed as final, which, if it is, will permit him to recover legal fees. His petition says the money is required because "he has been reduced to poverty by the 22 years of fraudulent litigation and because he needs the funds to pay expenses of the renewed litigation."

The 79-year-old automaker was accused in 1977 of being a death camp guard and in 1981 was stripped of his citizenship.

In 1986 he was extradited to Israel where he was convicted of crimes against humanity and sentenced to death, but the Israel Supreme Court in 1993 cleared him of the charge and shipped him back to the U.S.

The current suit alleges that he was a guard at Sobibor extermination camp and at concentration camps in Poland and Germany. It also alleges he was a member of the SS-run Trawniki unit that participated in the Nazi campaign to annihilate Jews in Europe.

He has denied the allegations and claims it's a matter of mistaken identity and that he spent the war working on a farm in Poland and as a laborer in Germany.

Local pols ignore church-state quibbles

HIGHLAND, Ind. — In this season of special sensitivity to religious displays, reports in northwest Indiana note that controversies over church-state separation are not limited to schools.

Many meetings of public bodies there begin with a Christian prayer, although some begin with a moment of silence.

In Highland, besides the invocations that open meetings, the town has a nativity scene outside the Town Hall during the Christmas season.

One councilman said people overreact to religious symbols, noting that a lawsuit succeeded in obtaining the removal of a crucifix in a park, but now there are military tanks in the park.

Lawyer Jason Horn, affiliated with a Munster Jewish congregation said he finds the nativity scene in Highland objectionable. He says a seat of government is an inappropriate place for a religious display and is sure to bother some people even if others are fine with it.

In Griffith, each Town Council or School Board meeting begins with a prayer led by a Christian minister or Catholic priest, a tradition that troubles Ed Yonka, director of communications for an area American Civil Liberties Union affiliate, describes opening government meetings with a minister-led prayer as troubling. He says there's a message sent in such a practice that the religion of the person asked to lead the prayer is the religion approved by the government body.

However, Yonka says that opening of government meetings with prayers in the U.S. is so pervasive it is almost never subject to lawsuits, even though the ACLU is against it.

Other examples are the public meetings of Highland and Hammond and even the Indiana General Assembly and the U.S. Congress. In the General Assembly, many people who have access to the chambers can be seen "skating" on the prayer — waiting off the floor until it's over, either because they are uncomfortable about it or just prefer to use the time for conversation.

Koufax and Spitz, not Kerri Strug

NEW YORK — Only two Jews, Sandy Koufax and Mark Spitz, were among the top 100 athletes of the century as compiled for the Associated Press by a 16-member panel.

Not included were Kerri Strug or Benny Leonard or any of the Jewish early basketball greats.

Heading the list were Babe Ruth and Michael Jordan.

Media Watch

'Once and Again'

By RABBI ELLIOT B. GERTEL

ABC's popular series, *Once and Again*, stars Sela Ward and Billy Campbell as fortyish divorced people dealing with ex-spouses, children, and



other friends and family, and wallowing in guilt and depression over divorce and other sundry decisions. These characters, Lily and Rick, bump into each other through their children's school activities, and quickly strike up a promising romance. Then their ruminations and machinations intensify, but with newly-found elements of joy.

The series, created and produced by Marshall Herskovitz and Edward Zwick of *thirtysomething* fame, brings the fresh air of hope and romance to the requisite brooding which is its inheritance from the earlier series about an earlier decade in life. This one is far more pleasant in that it does not obsess as much on the main characters' ruminations. It presents their innermost thoughts, such as they are, and then moves on — or, rather, allows the characters to move on — to what can really be depressing in life: the challenges of children, parents, siblings, or jobs.

Speaking about parents, it is precisely the senior generation that emerges as a curious but temporary wrench in this well-greased factory of Baby-Boomer emotions. In a Thanksgiving episode, written by David Margulies, Lily's parents come to visit. Her father, Phil, (Paul Mazursky) blurts out Yiddish words as soon as he leaves the car. He refers to his granddaughters affectionately as the "shmendriks." In his Thanksgiving invocation he offers the prayer: "May there be many more occasions such as this, only with a little less meshugass."

Where does all this Yiddishkeit come from? No other character is identified as Jewish, not even this one. Phil does seem to share some kind

of bond with his ex-son-in-law, Jake, but that is not presented as anything more than a common interest in the restaurant business. What is the purpose of the "Jewishness" of this father and granddaughter, except to showcase the perception in the entertainment industry that there is one in every family, at least in the experience of some producers and writers.

Is Grandpa Phil intended to be some kind of moral voice? Not quite. At first, he and his wife (who has no Jewish vocabulary) give Lily a hard time about enforcing the separation with her husband,

mother, took him back.

Lily refers to what a good father Phil became after the reconciliation, and in a very moving scene he comforts her, showing compassion and understanding of her situation. Indeed, the point of the whole hour is to recruit Dad as "moral support" for Lily's choice of Billy over Jake. Unlike Dad, who was "virtuous" in that he had only one affair and with a woman he truly loved, Lily's ex-to-be, Jake, had many affairs with women he really didn't care about. So Lily wants a guy who can better fit the standard of her father, who is still notches above

Where does all this Yiddishkeit come from? No other character is identified as Jewish, not even this one. Phil does seem to share some kind of bond with his ex-son-in-law, Jake, but that is not presented as anything more than a common interest in the restaurant business. What is the purpose of the "Jewishness" of this father and granddaughter, except to showcase the perception in the entertainment industry that there is one in every family, at least in the experience of some producers and writers.

urging her to relent in order to keep the family together. They become indignant (what is today called "judgmental") when they learn about Billy. Yet both parents confide in Lily that they made the decision to hold their marriage together after Grandpa Phil became involved in an affair with another woman when his own children were only five and four years old. Phil states that he will always be grateful that his wife, Lily's

her ex-husband!

Such is the paeon to Jewish fatherhood offered in prime time in the year 1999: Jewish fathers are sweet and non-judgmental if there are no Jewish mothers to go with them, and they are enough more virtuous than Baby Boomer ex-husbands to add dramatic tension to the hope that life and romance will be better the (inevitable?) second time around.

Swastikas mar Atlanta temple

ATLANTA — Swastikas were painted on windows around Congregation Or Vesholom and to make sure that their measure was understood at one point the word "bloodsuckers" and "go home

bloodsuckers" were added.

The vandals contributed to the grief and concern of the membership, one of whom, president Allen Tenenbaum, was shot and killed in his office only a few weeks ago.

Jewish Theater

'God of Vengeance' returns

By IRENE BACKALENICK

To reach the theater that is housing the new production of "God of Vengeance," you must pass through a porn palace — past garish lights, flash-



ing pictures of scantily-clad women, and rows of booths where men furtively watch skin flicks. And upstairs is the theater space that once housed "exotic" dance shows.

We thought such activity had been eradicated from the area once known as Manhattan's combat zone, from 7th to 8th Avenue and continuing on up 8th Avenue. New legitimate theaters are in fact rapidly replacing the old porn palaces, as the bulldozers do their work. But not completely. The Show World at the corner of 8th Avenue and 42nd Street is a new upscale version of the old peep shows. We didn't expect to find a nice Jewish play housed in a place like this.

But "God of Vengeance" is not a nice Jewish play. As it happens, it is a most suitable setting for this drama. This great Yiddish classic, written by Sholom Asch at the turn of the century, is the story of Jewish brothels, pimps, whores, and Lesbians. Asch, a contemporary of Ibsen and Chekhov, was part of the theater world's new, gritty realism. In his commentary on society in "God of Vengeance," Asch points out that everything is up for sale — religion, marriage, respectability.

It was remarkable that that a Jewish play of this ilk could have been written and staged at that time. The original Yiddish version was produced in 1907 by Max Reinhardt in Berlin, and later a German translation in Vienna. But when an English version reached Broadway in 1923, it was closed down. The entire cast, which included Rudolph Schildkraut and Morris Carnovsky, were fined \$200 each for lewd behavior.

"God of Vengeance" is the story of a Jewish brothel-

keeper who lives with his family above the family business. How appropriate that we were entertained by Yankl and his family upstairs, while peep shows went on downstairs — and God-knows-what over our heads!

Of the many versions we have seen over the years, the current "God of Vengeance" staged by Aaron Beall is most authentic in feeling. Many productions of recent years have been sterile, in terms of the Yiddishkeit. They could have depicted any brothel in any time and place. But this new, and very careful, adaptation by Caraid O'Brien, resonates with Yiddish ambience and is liberally sprinkled with Yiddish expressions.

(This, too, is remarkable, as Caraid O'Brien is not Jewish at all, but an Irish Catholic born in Galway, Ireland. O'Brien became interested in Yiddish studies while at Boston University and went on to major in the subject, studying Yiddish at both Harvard University and Hebrew University in Jerusalem.)

"God of Vengeance" deals with Yankl's great desire for respectability, which he hopes to attain through his pure, "kosher" daughter Rivkele. With his wealth, he is able to purchase a Torah scroll and offer a substantial dowry. The plan is to marry her to a scholarly boy from a respectable family. But plans go awry when Rivkele falls in love with Mankeh, a prostitute in his own brothel, and runs away with her.

Beall (who is executive director of Todo con Nada, the company which produced the show) has corralled a fine cast of 11, particularly the leads. Mark Greenfield as Yankl and Andrea Darriau as his wife, Soreh, maintain an uneasy tension — moving in a flash from prim behavior to the coarseness that inadvertently reveals their background.

Tanya Krohn (who played Rivkele the day we attended) was properly demure and innocent, but her love scenes with the dazzling Elizabeth Gondek, as Mankeh, were powerful. In fact, the scene in which Mankeh seductively calls to Rivkele, urging her to come outside to enjoy the rain, is pure magic. Other fine per-

Continued on page 11

As I Heard It

Klezmer in new clothes

By MORTON GOLD

"Klezmania: Klezmer For the New Millennium" (Shenachie 67007) is a CD with an intriguing title, so I listened to it.

What follows is the result.



Just as an "orderly" service may not quite be for everyone, this CD may not be for everyone either.

The first cut features a group called "Boiled in Lead," who play a tune called "Sher." Perhaps you might "maybe be expecting" a nice few "licks" on the clarinet or a few familiar portamentos (sliding) on a violin or perhaps even a friendly trumpet or...well, fuggeddaboutit.

This lively group of knowing guitar folk have transformed this "Sher" from the 1925 I.J. Hochman brass band into something that collectors of Pokemon trading cards should be able to identify with and enjoy. The music is well played and it engaged this listener. However, I really would have preferred the usual klezmer instrumentation. While the performance was most enjoyable it may be likened to a black and white rendering of a color painting. This is, however, merely a question of taste and no criticism.

In the second cut the group "Ahava Raba" plays "Nokh a Glezl Vayn" by Abe Schwartz. This is a very clever rendition and most enjoyable. I did not care for the clicking type of percussion, though. The adage that if something really does not add to something, then it detracts from it still holds true.

In No. 3 the "Klezmatiks" perform "Khsidim Tants (Ben Mandelkson's Honga Onga Mix). The subtitle here might be "Le Jazz Hot goes Klezmer." At last a clarinet is heard, but what strange sounds timbres this superb collection of musicians make. I suspect few "Khsidim" would care to dance to this arrangement. There are times when it really does sound like

klezmer, but other times, well.... it doesn't at all. Those times it does, it really is superb. Again, it is a question of taste, I believe. I really loved the section just prior to the snare drum solo.

In the fourth cut, "Don Bryon" "performs" Voliner." Gevalt! As contemporary music, where anything seem to go, this may be acceptable. As "klezmer" is isn't at all. Milhaud did it better in his composition "Le Creation Du Monde." The whole thing sounds like the hallway of a conservatory where the doors of all the practice rooms are opened and one hears everyone practicing a variety of pieces in different keys. In one word, bedlam.

In number five, a group called "Aufwind" plays "In Shtetl Nikolaev." The unidentified soloist sings the tune musically with excellent Yiddish diction and sure intonation. The "backup" male group adds greatly to the performance which this German group modeled after the recording made by Sam Medev in 1923.

The Paradox Trio" performs "Alts Far Gelt" in cut six. This talented group is simply wonderful. The arrangements, while of the late 20th century, have enough tradition to make this the most recognizable klezmer group on the CD. It must also be said that some of the metamorphoses do stretch things more than a bit.

In selection number seven, Nathanson and Coleman perform "Sadegurer Khosid'l." This work is described in the liner notes as a "digital jam between two worlds." My reaction to this cut is that it would serve well as background to a "Tom and Jerry" cartoon. Sorry, me no like at all.

On cut eight, Frank London performs "V'erestikh Li." I seem to recall experiments in the 1950's, Babbitt and Stockhausen in particular, that this cut recalls. Yes, there IS an element of klezmer here to be sure, but this may be likened to placing a kosher chicken in a treif pot with treif meat as well. I found this section tedious, labored, repetitive and was grateful it concluded at last.

Number nine features a

group called "Kapelye" performing "Two Cents Plain." The tune may be "Two Cents Plain" but if they got it right it would be "And the Angels Sing." It rightfully recalls Sam Medev but also Franky Arl. These remarks aside, this group is talented and I did enjoy listening to this version of klezmer in swing style.

For the 10th cut, the New Orleans Klezmer All Stars play "Mazl Tov Cocktail." Now THIS is klezmer. Waiter, "two cents plain, pleez." Johnny Puleo, wherever you may be, you have heirs even where there are no harmonicas here. Gut geton. (Well done, guys.)

In cut 11 the group known as the New Klezmer Trio play something called "Washing Machine." The solo clarinetist really is a virtuoso, but any relation to this and klezmer requires an unacceptable stretch of the imagination. On the 12th "cut" a group called Godchildren of Soul performs "Crown Heights Affair." "Funk, rap, and old time frelaks" are the ingredients in this strange mixture of styles and cultures.

The last selection on this CD is "Tum Balalaika" performed by a group called "Twistin the Frelaks." In this lively performance, the tune is recognizable until the cut fades out rather than concludes.

This CD is a musical version of a coat of many colors. On the one hand, the listener may expand his aural horizons by listening to a mix of groups valiantly trying to "do" something with a tradition only a few of them really know, understand or are even in sympathy with. On the other hand, it is well that so many talented musicians are out there trying to expand the world of klezmer music.

One question might be does klezmer music really want or need to be developed into something it was not meant to be, where its entire character becomes lost? There ought to be a warning on the cover, "Not for traditional lovers of klezmer." I hope my readers know that I do not deliberately try to see how many I can offend in each column. I really do try to give my honest opinion and let the chips fall where they may. If I

Gutmann On Art

Wertheimer portraits revealing

By JOSEPH GUTMANN

John Singer Sargent's *Portraits of the Wertheimer Family* is a current exhibit at the Jewish Museum in New York.

This unusual exhibit orga-



nized by Norman Kleeblatt brings together for the first time 12 family portraits of the Wertheimers painted by the renowned and fashionable American artist John Singer Sargent. Asher Wertheimer, the rich London art dealer, was an assimilated Jew, the son of a German Jew. He was able to trace his ancestry back to Samson Wertheimer, an influential Austrian court Jew, financier and rabbi who lived in the 17th-18th century.

Sargent was a personal friend of the Wertheimers and often dined in their fashionable London home. His elegant and extravagant portraits of the family tell the viewer much not only about the artist, but about London society and its Jewish subjects. The powerful portrait of Asher Wertheimer was favorably received and described as "one of the great portraits of the world, the only modern picture which challenges" the portraits of the famous Spanish artist Velasquez. Asher's

found satisfaction in all things, I wouldn't be much of a "critic" would I?

To conclude — on an issue on which some readers challenged me, congregational singing — I stand by what I wrote. That I did succeed in touching a few raw nerves out there only proves the point for me. I would have the professional (the hazzan) decide on musical matters, not the tailor, butcher, etc. or the computer maven for that matter.

I would suggest that if one feels inclined to sing the entire service, that one should be the hazzan and not do so from the congregation. Otherwise

portrait of 1898 reveals a sensuous, convivial man with a cigar in his left hand and his dog with long pink tongue hanging out. In the catalog essay Kathleen Adler emphasizes that the portrait of Asher "could be regarded as the very image of the stereotype of the rich Jew" and that the portraits of Wertheimer's daughters allude to "a fantasy of the sexual Jewess" held by many non-Jews.

The portraits of the family took Sargent some ten years to paint (from 1898-1908). He claimed ironically to be in a state of "chronic Wertheimerism." Ten of the twelve portraits on view are on loan from the Tate Gallery in London, one comes from the National Museum of American Art, Smithsonian Institution, Washington, DC and another is from the New Orleans Museum of Art. The paintings represent Sargent's biggest commission from a single family. When Asher Wertheimer donated nine of the portraits to the British nation in 1916 they were greeted by one member of Parliament as "clever, but extremely repulsive." The Wertheimers were not Sargent's only Jewish subjects. He also painted the Rothschilds and the Sassoons.

This significant show will travel to the New Orleans Museum of Art, the Virginia Museum of Fine Art in Richmond and make a continental leap to the Seattle Art Museum.

one might think that the congregation came to shul to listen to you and not to the hazzan. I have never attended a Yemenite service but if every Moishe, Shmuel and Hershel daven the entire service out loud, who is the leader? And if he is the leader, who then are his followers? If these good people like this sort of thing, they are welcome to continue doing what they always do. Just warn me so that I may pray elsewhere.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGold@juno.com)

Milk, Honey & Vinegar

Welcome to my 'daymare'

By JUDY CARR

I went to the biggest and most luxurious supermarket in Tel Aviv today for my free gifts from a food company, due to some writing I had given them about their products. On the way home a thought struck me.

"Judy, you have a writing talent to earn yourself a load of luxuries and get yourself into lunches and parties, with more free gifts. Because you get their companies into international journals, public relations people load you with samples."

"But, Judy, you have a comfortable income to back this up. It wouldn't be so much fun if you actually needed these gifts, if you had only a little money for basic foods and had difficulty with your bills."

There followed a "Judy Daymare."

Judy is alone in poverty. Perhaps she has a child to care for. She has no money for the grocery. But she is invited to parties where she is given candies, wines, rich foods. She and her child get sick on the candies and her small child cries out for a hamburger, "Mummy, why don't you bring me hamburger?"

I hasten to assure readers who may be confused that the last paragraph is only my imagination. However, it is a true reflection of what is happening in Israel today to many.

The country is flooded with luxury imports. Paris perfumes, big buys. Shops offer gifts with purchases to entice customers. With all this there is crying poverty. Pensioners deliver their entire pension to cover the grocery bill as soon as they get it, the same morning they queue at the bank for it. Even well-off young couples with good jobs are chasing around for money to cover the overdraft and mortgage. Don't ask about the unemployed in those dens of poverty, the development towns.

It was recently revealed in a stunning report on poverty that many are hungry for bread. A shocked prime minister gave an order to Social Security that anyone in this situation must have their wants seen to, and that immediately. Social Security could not refuse an order, but they

did not seem to know quite how it should be done.

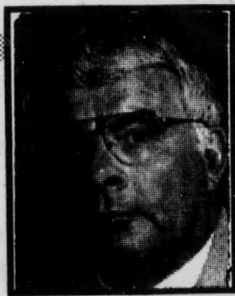
Then who is buying the Paris perfumes and the luxuries? Enough people. There are enough very well-off. Do they care about those that lack bread? If they do, how come they spend the money on the perfume instead of bread for the needy?

So, Judy, don't think that your Daymare can not come true. It only needs a big increase in inflation, some troubles in the supply of the family business that sees to your needs, and you will be out worrying about how to pay the grocer.

About Books

By JACK FISCHEL

Surprisingly, Fordham University Press, a Catholic-based press, has announced several new titles of Jewish interest to be published this



month.

They include *Guides for an Age of Confusion: Studies in the Thinking of Avraham Y. Kook and Mordecai M. Kaplan*, by Jack Kaplan. The book compares and contrasts the views of the two great Jewish philosophers. (\$37.50 hb., \$19.95 paper); *Major Philosophers of Jewish Prayer in the Twentieth Century*, by Jack J. Cohen (\$37.50 hb., \$19.95 paper); and *Martin Buber: prophet of Religious Secularism*, by Donald J. Moore. The author enters into a dialogue with Buber and explores his belief that religion and community are as essentially interrelated as the Thou spoken to God and the Thou spoken to other human beings. (\$32.50 hb., \$18. paper). The author, a member of the Jesuit order, had recently published *The Human and The*

What price those free gifts, then?

Well, why doesn't Judy just go out and get a job?

Because there are not too many managers looking for a retired journalist, with a talent for writing and not much else, who can flatter companies and is good at eating free lunches.

Like the rest of Israel, Judy has sold out her soul for some free gifts and luxury goods.

Israel spent it on the perfumes while her people are weeping for bread.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

Holy: The Spirituality of Abraham Joshua Heschel (\$17 paper).

Other recent titles from Fordham Press include *Over the Green Hill: A Personal Memoir, Germany 1913-1943*, by Lotte Strauss (\$25); *Israel Pre-occupations: Dualities of a Confessional Citizen*, by Haim Chertok (\$25 hb., \$16.95 paper); *We Are All Close: Conversations with Israeli Writers*, also by Haim Chertok (\$19.95 paper); and *Modern Yiddish Culture: The Story of the Yiddish Language Movement*, by Emanuel Goldsmith. The book traces the roots of Yiddish, the language of the Ashkenazic Jews of Central and Eastern Europe (\$17.50).

Creighton University Press announced that it will publish *Sacred Text, Secular Times*, edited by Leonard J. Greenspoon. The book explores the ways in which the Hebrew Bible has influenced the modern world (Jan., \$25).

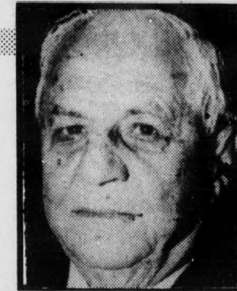
Other books published by the same press include: *Eretz Israel, Israel and the Jewish Diaspora Mutual Relations*, edited by Menachem Mor (\$20 paper); *Jewish Sects, Religious Moments, and Political Parties*, edited by Menachem Mor (\$30); and *Crisis and Reaction: The Jewish Hero in History*, also edited by Menachem Mor (\$30).

Fleishman's Flight

Israel must be strong

By ALFRED FLEISHMAN

The *New York Times* on Thursday, Nov. 25, published about three columns of a story which was labeled "Israel Eases Security Over Nuclear



Whistle-Blower's Trial."

This carried reports in *Yediot Ahronot*, which the *Times* says, contained by about 10 pages in the Israeli newspaper and covered much of what had been released by the government in the Mordechai Vanunu trial of long ago.

He, Vanunu, told the story of a possible possession of and what he said was the revealing of nuclear bombs held, or made, by the Israelis.

In 1931, Moshe Dayan said that Israeli had no "active atomic bombs" but had the capacity to assemble weapons to attack in short order.

At the time of the release of the story of Vanunu, and his crime at its beginning, the Is-

raeli authorities engaged in what most of the rest of the world believed was double-talk.

That is where I will leave it.

I would add only that Vanunu has since been reported to have accepted Christianity. And the world, before it in any way denounces Israel, should realize that it is one of the only few countries in the world that is not given the fullest recognition.

It will, and should, do everything in its power to protect itself to its fullest possible extent.

God help the world and Israel, if its potential and possible enemies continue to keep that country (the only democratic nation in that part of the world) as a stranger.

One of the reasons I do not speak any more of this issue or event, is that I was given most of the story many years ago when I visited the area.

I hope the world will understand, and learn something from Israel's present position!

Alfred Fleishman may be reached at PO Box 410108, St. Louis, MO 63141.

Torah Dynamics in your home!



Torah Dynamics — Pirkei Avot Looks At Life reveals the fascinating world view of the greatest sages and the wealth of their wisdom. A must in every Jewish library, this book provides greater understanding of Jewish values, ethics and tradition in easily understandable language.

Torah Dynamics — Pirkei Avot Looks At Life has proved to be overwhelmingly popular and is currently in its third edition. Ideal as a gift, and a wonderful addition to every home, synagogue and school, this book provides a new look at life.

Take advantage of the republished limited special edition of **Torah Dynamics — Pirkei Avot Looks At Life** by Samson Krupnick and co-author Dr. Morris Mandel; Price per book — \$20 plus \$3.50 shipping charges — a total of \$23.50.

Please send your check to Samson Krupnick at 22 Pinsker Street, Jerusalem, 92238, Israel.

Name _____

Address _____

City, State, Zip _____



Science, religion and genesis

By RABBI LEO E. TURITZ

The October 27 issue of the Post & Opinion carried a brief but to-the-point column by Rabbi Reuven Bulka titled "Science, Judaism in Harmony." A paper on the subject which I once wrote might be a welcome elaboration.

Albert Einstein sets the tone of this presentation when he said, "Science without religion is lame; religion without science is blind."

One of the very important segments of the Bible that calls for just such understanding is the Genesis or Creation story.

Perhaps no book in the Bible has made for more controversy or misunderstanding than this delineation of the creation of the world. People who just attempt to read Scripture get at least this far. Having read the first elements they either remain or become great believers or they are confirmed in their skepticism.

The skeptic is made because he or she cannot accept what he/she might call the "naïve" interpretation of creation. It does not conform, say they, to scientific knowledge. Hence, they are ready to throw the Bible out of the window because of a first sampling of Scripture.

The story of Creation must not be considered to be astrophysics, nor biology, nor anthropology! It is not science! It is religion! It is religious thought! Considered thus, it becomes a source for some of the noblest thinking in the history of mankind! If the story of Creation taught no more than this, it has value, namely, that the world or the universe was created for a purpose!

There are those who say that the account is purely legend. Let us realize, however, that whoever wrote it was not by any means naïve. With great percep-

tion the writer, or writers, realized that there is orderliness in creation; there is beauty in it; thus there is purpose in it. It was not without reason; it was not just poetic repetition that the author was impelled, at the end of each day, to the refrain: "And God saw that it was good!"

There is sufficient inspiration in the account for the rabbi of the midrash to exclaim in poetic rapture: "The Holy One, blessed be He, draped Himself in a white praying shawl and let His glory radiate from one end of the world to the other." Read it also as "universe."

The writer of the Creation story had sufficient wisdom to recognize that there is great mind behind this magnificent-and-awesome creation. Conceivably, it was created by the Great Intelligence, the Great Designer, the Great Engineer, the Great Biologist, the Great Astrophysicist, the Great Botanist, the Great Chemist, yes, all in One. Thus life has significance!

With all due respect and gratitude for Galileo, Newton, Einstein, Hubble, Hawking, Sagan and other great scientists, we, humbly, ask a question: If it was not originally there from before, what would there have been to discover, study and report for us currently to learn, to benefit therefrom, and to stand in awe of?

Dr. Thomas Mann, the great German novelist once wrote: "Deep down I believe that creation of the universe out of nothingness and that life out of inorganic state ultimately aimed at the creation of man. I believe that man is meant as a great experiment whose possible failure by man's own guilt would be paramount to the failure of creation itself. Whether this belief be true or not, man would be well-advised if he behaved as though it were."

We are living today in times of world-shaking insecurities and international frustration. It would be well if we took the words of Dr. Mann to heart.

Some scientists doubt the origin of man in Adam and Eve. It seems there is evidence enough to support their claim. But if the story has taught no more than this about the origin of man, it still has value! Wherein?

The Bible could easily have begun with the history of the Hebrew. It could have launched its story with the birth of Abraham, the first Jew. Instead, it begins with the origin of the first man and woman!

The rabbis of old caught the significance of this in their comment on the fact that the Bible tells that Adam was made out of the dust of the earth. One might ask: the dust of what geographic locality? The answer: from all parts of the world and out of various colored dust, red, yellow, black, white... Thus, all people of all races and origins spring from one common earthly source, even as they come from one heavenly source. Hence, in the sight of God, all human beings are God's children. The common source in one set of parents makes this more comprehensible to the finite mind.

In our day, in contrast to this picture for hope and for harmony in the human family, we find man pitted against man, neighbor against neighbor, nation against nation, ideology against ideology. Members of the human family must make the supreme and only choice as indicated in this bit of rhyme: "Let not the atom bomb/Be the final sequel/In which all men/Are cremated equal."

It is the nature of the physical sciences that they do not always deal with human values. This, of course, does not discredit science. What I mean by this is: mathematics is mathematics; chemistry is chemistry. Hence, in a third area, if the creation story would have nothing to its credit but the concept of the human's value and purpose in this world, it would still have worth. Whence do we derive this?

The Creation story has God saying: "Let us make man in Our image." Does that mean that God looks somewhat like the author of this paper? Of course not. The human has in him/her a facility that we might call God-likeness. In other words, we, as individuals, have in us the potentiality for good, intelligence, and creativity. Religion calls upon this potentiality. Even as God labored to create, so the human being must be creative to the good. Even as God rested on the seventh day so the human should desist from labor and give heed to the spiritual, for man is more than the beast of the earth.

The rabbis of old ask: Why was only a single man created? The answer: To teach that he who destroys one person, whether by physical violence or slander, Scripture imputes to him as though he destroyed the whole population of the world.

In days which carry the threat of reducing man to atomic dust, in times which breed hopelessness and pessimism, how refreshing is the Genesis concept of man! How comforting and inspiring is the Bible's faith in the individual person!

Science does not weaken the Creation story. It is not meant to be a scientific account! On the

other hand, it teaches that science and religious thought must work together for the welfare of mankind. I repeat: Albert Einstein said it well: "Science without religion is lame; religion without science is blind."

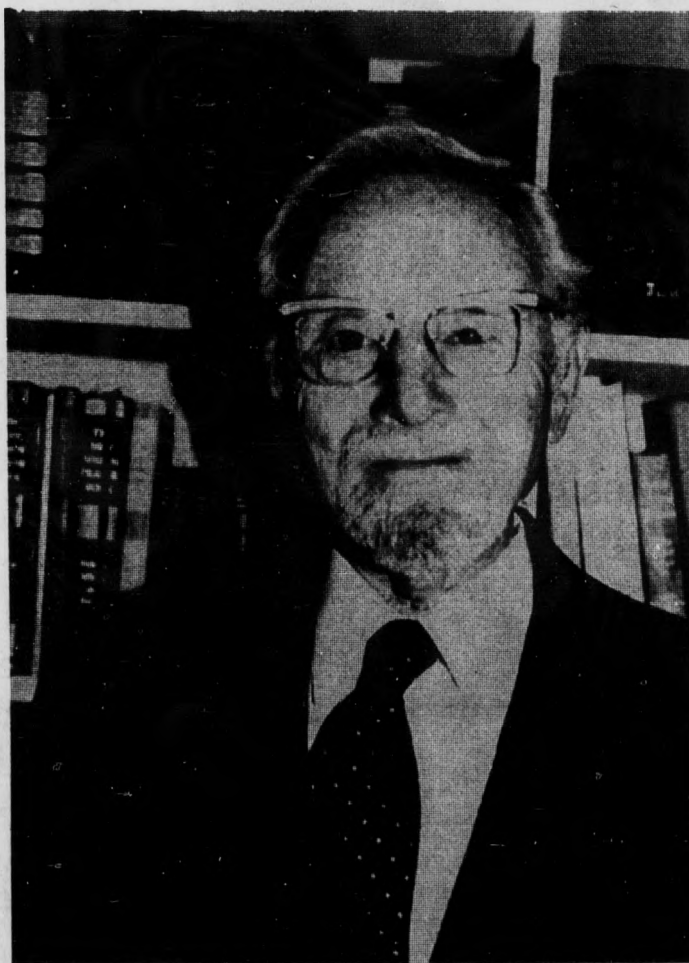
Dr. Moses J. Eisenberg was so right when he verbalized:

"When God makes moons, their rays invite/The young, the old, to share the light/To watch, in fancy, sprites and elves/Who, on cool moonbeams, disport themselves.

"But man creates no moons of bliss/No welcome beams that gently kiss/The rippled surface of the lake./Instead, from fear, men's hearts do quake.

"Oh, help us make all science serve/The needs of

Continued on page 13



Rabbi Leo Turitz

Digest of the Yiddish Press

Jacob's World

Muslim-Jewish peace that was

By RABBI SAMUEL SILVER

Because of the conflicts between Jews and Arabs in our days it is hard to believe that for centuries the Jews and the Arabs got along very well.



Indeed, the Jews enjoyed longer amiable co-existence with the Arabs than they have with Christians or even with the non-Jewish residents of the United States.

The Golden Ages of Jewish-Muslim harmony began in the 10th century and existed until the Christianization of Spain, the Inquisition and the expulsion of the Jews in 1492. During the halcyon centuries Jewish and Arabic philosophers, poets, and theologians affably exchanged ideas and compliments. And many Jewish savants, like Maimonides, wrote some of their works in the Arabic language.

Two of the celebrated "Golden Agers," have the same name, Ibn Ezra, but were not related though they were contemporaries. The two are profiled in the periodical, *Der Onheib - The Beginning*, a Yiddish periodical which appears occasionally in Miami. The author of the piece is Israel Capito of Toronto.

The "Golden Agers" were Moses Ibn Ezra (1055-1135), and Abraham Ibn Ezra (1098-1164). Moses was a poet who enjoyed life and one human love. But he also composed poetic prayers, including petitions to God for forgiveness. Some of his writings are in Arabic. Abraham traveled from country to country, producing poetry, grammatical works, philosophy and "piyyutim," that is, poetic prayers that found their way

into the Sephardic prayerbooks. He was one of the earliest Biblical commentators who questioned the tradition that the Pentateuch was written by Moses. He is the "Ben Ezra," about whom Robert Browning wrote. "Ibn" is Arabic for "Ben," "son of."

The recollection of the centuries-long friendship between Jews and Muslims has prompted guesses as to whether that amity will be restored as a result of the current Mideast peace process. Malbim did verbal magic

Serious students of the Bible can understand the text better if they examine what the interpreters of the Bible in the Talmud have to say about each passage. But in addition to the Talmud there are commentators who dig deeper in the verses for new meanings.

The most famous is "Rashi," that is, Rabbi Solomon Yitzchaki, whose words are often printed along with the Biblical text. The next greatest illuminator of the Bible is the scholarly giant known as "The Malbim," that is, Rabbi Meir Leibush ben Yechiel (1809-1879). It is customary in Biblical studies for people to ask about a verse in the Bible, "What does the Malbim say about that?"

The Malbim was not only a savant who had something to offer in his writings about virtually every Biblical verse. He was also an orator extraordinaire, a verbal magician. In the *Forward* Rabbi Aaron Ben Zion Shurin biographizes him, recounting the many troubles he suffered during his lifetime. He was married at the age of 14, but underwent a divorce. He was constantly in disputes with the Orthodox who felt he was too liberal and with the liberals who found him too stodgy. He flitted from congregation to congregation in Russia, Germany and Rumania. He died at the age of 70. But posterity honors him for his enlightening erudition. His life would make a spectacular movie. The article commemorates his 25th yearzeit.

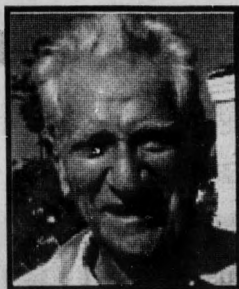
A record reunion?

In 1919 when the Bolshe-
Continued on page 14

Doorway to disaster

By JACOB LURIA

December was a hyperactive hustler of a month when I was a kid on the East Side of New York in the '20s. From the river, blustering



winds tore through the narrow streets, freezing my face and fingers and sending me huddling in doorways. The bleakness was relieved by the sight and smell of bonfires fed with orange crates and peddlers hawking hot chestnuts and sweet potatoes. Southward, in the direction of City Hall, was an Italian enclave where the sidewalks were festive with fragrant Christmas trees, and colored lights blinked from store windows.

December was theatrical season. Almost all the kids in my elementary school were Jewish, though the principal, Mr. Vogel, and most of the teachers were not. Mr. Vogel opened assemblies with Bible-reading, then led us in singing a hymn, usually "Hark, the Vesper Bells are Calling." When we boomed out "Jubilate! Jubilate!" his bony face became a crisscross of smiles.

Each year, Mr. Vogel regaled us with a jolly Christmas play with an all-Jewish cast. The odor of apostasy hung about the kids who took parts, yet secretly they were envied. It seemed great fun to "ho-ho" in a padded red suit or do comedy hops at the rear end of a reindeer.

To even things up, one year my Hebrew school put on a real extravaganza about the revolt of the Maccabees, a segment of which was devoted to the legend of Hannah and her seven sons. The monstrous Antiochus, so ran the story, condemned the entire family to die for refusing to bow down to the statue of a Greek god.

I would have loved the part of the tyrant - although I was still a soprano, I could descend to an alto growl - but

Miss Abramowitz, the drama coach, chose a premature Goliath named Heshie. I quickly got over my disappointment. Sarah Geiser, the prettiest girl in the school, was cast as Hannah, and I was to be her oldest son. To hide my excitement, I told Miss Abramowitz that if I couldn't sit on a throne, I didn't even want to carry a spear. She had to coax me before I yielded.

The script was in the Ashkenazi-accented Hebrew taught in American Hebrew schools at the time. It didn't matter that most of us didn't understand the words, the story was so familiar. Hannah's sons, a laconic bunch, were swept off the stage with hardly any exchange of words. The littlest one just pouted his refusal even when Antiochus, his cruel heart touched, tried to trick that tyke by throwing his ring to the floor and pleading with him to pick it up.

Only I, of Hannah's entire brood, had to thrust a defiant chin at the enemy and declaim

a speech. It began, "I don't fear death. Thousands of Jews have sacrificed their lives for their faith. I will do as they did." I spoke the lines with all the fervor I could summon, hoping that Sarah would be impressed.

Sarah was a short girl, a bit on the chubby side, but her eyes were dark and warm, and her smile was the brightest, gentlest and tenderest I had ever seen, on or off a movie screen. Neither Miss Abramowitz nor anyone else knew that I had loved Sarah for an entire month.

In this Orthodox Hebrew school, the girls in my class were separated from the boys by a wide aisle. But my mind was only the more free, especially since I was growing nearsighted, to enlarge Sarah's beauty through a diaphanous haze of my own making. Through tedious hours in elementary school, my imagination kept calling up her face. I followed her home when our Hebrew class

Continued on page 14

Misconceptions

Sermons have short history

By RABBI REUVEN BULKA

Misconception: The Shabbat sermon is a basic Jewish institution.

In the 19th century, the idea of a Shabbat sermon



given by the rabbi in the course of services was considered an intrusion upon the sanctity of the Jewish way, an emulation of other religions, unwelcome within the sanctuary.

However, history sometimes takes funny bounces, and with regard to the sermon, this is indeed the case.

There are some houses of prayer where there is no sermon at all on Shabbat morning, especially in Israel. This is also likely to be the case in a shetle, or in a smaller minyan gathering.

However, in larger congregations, the original aversion to the rabbi's speaking on the Shabbat has dissipated. At least, the aversion for religious reasons has dissipated; there are still some who would, for other reasons, prefer the rabbi not to speak.

In some congregations, the rabbi may not sermonize but will instead deliver a *dvar Torah*, a relatively short explanation of a biblical verse or an insight into an appropriate theme. Whatever the style, the contentious objection to the delivery of sermons as a matter of principle is, for all intents and purposes, a thing of the past.

Peace of Mind!

Healing of mind and body, pamphlet by a rabbi, sent at no charge

Books at 4 L.A. Services

212-682-2626

Jewish Science

109 E. 39, NY, NY 10016

818-367-4532

82301 San Fernando Rd.

Sylmar, CA 91342

Israel: As I See It

Hanukkah brightens Israel's life

By SAMSON KRUPNICK

Against a background of internal economic pressures as well as political pressures from external sources threatening our very existence, the



Festival of Lights — the very much loved Hanukkah — appeared on our scene as a welcome respite.

Israelis embraced this timely festival with open arms and celebrated it to the hilt. Lights were kindled throughout the nation. Every public building had the Menorah in a prominent position so that all could witness the miracle of the lights of Hanukkah now and through the many generations past and future. Chabad helped to "publicize the miracle of the lights" (as required by Halacha as the prime purpose of Hanukkah candle lighting) by placing huge menorot in key spots throughout Israel and by supplying thousands of menorot to new olim with the help of many contributors.

In the synagogues candles were lit evening and morning, the festive Hallel prayer chanted and a special Torah portion read. Hanukkah family parties were the order of the day. Municipalities had many Festival programs particularly for the children, as did the museums. All army and police units had ceremonies of candle lighting and the sufganiot (doughnuts with jam) that followed.

Each night another group and/or dignitaries lit the candles at the Kotel and at Modiin, the birthplace of the Hashmonayim (Maccabees) some 30 miles west of Jerusalem. Many weddings took place at this opportune time, adding more joy to this joyous festival.

There were many performances and concerts during the eight day Festival as well as attractions for the record tourist groups as well as for Israelis raring to take to the roads to visit the key areas wherein the Maccabees

battled to save not only the Jews but even more so to preserve our Torah and our traditional way of life. The media covered many functions and featured discussions about the historical background of the revolt of the Maccabees against the tyranny of the Greek monarch Antiochus, who "inherited" this area from Alexander the Great.

Alexander had favored the Jews thanks to the High Priest Shimon Hatzadik who had offered to name all boys born that year Alexander, (the source of Alex, Alec, Sender, Alexander to this day). In con-

of the pure oil for Temple services then and in the future, is the feature of Hanukkat Hamizbeach (the oil for the altar).

The emphasis on the spiritual side is applicable today as well. In that direction Bar Ilan University in its outreach program featured a novel two-day (from 3:00 PM to midnight) Light program of panel discussions by outstanding personalities of varied opinions including Yossi Beilin and Yossi Sarid along with Chief Rabbi Israel Meir Lau and Rabbi Mordechai Elon among others with controversial opinions.

Israelis embraced this timely festival with open arms and celebrated it to the hilt. Lights were kindled throughout the nation. Every public building had the Menorah in a prominent position so that all could witness the miracle of the lights of Hanukkah now and through the many generations past and future. Chabad helped to "publicize the miracle of the lights" (as required by Halacha as the prime purpose of Hanukkah candle lighting) by placing huge menorot in key spots throughout Israel and by supplying thousands of menorot to new olim with the help of many contributors.

trast Antiochus was the first to attempt to subjugate the Jews by destroying their religion, first by forbidding all observances of religion and then by introducing Hellenism, an attractive way of life to the wealthy, emphasizing full physical pleasures with no spiritual bounds (Enjoy today for tomorrow you die — all in logical philosophical terms). Antiochus was successful on both counts, until the High Priest Matityahu alone struck down the Jewish Hellenist and declared war on Antiochus which lasted for many years, as the sons of Matityahu, the Maccabees brought liberation.

Hence the spiritual phase of the spiritual struggle is emphasized and the miracle

Also a tradition was the 28th annual dinner of the Western Olim, the Center for Religious Education and Hapoel Hamizrachi distributing the largest number of scholarships (over 25,000 scholarships to students in 174 institutions of learning).

We had a most unusual pleasure enjoying the first Shabbat Hanukkah in Yishuv Ironi Hashmonaim at the home of our grandchildren David and Michelle Kaplansky and great-grandchildren Eitan, Orly, Dana and Noam Moshe, new olim together with daughters Deborah, Elissa and Rachel and spouses Sanford, Jesse and Zev. David is a Cohen and Sanford a Levi.

We prayed in 3 synagogues

of the 11 in the yishuv. In the great synagogue there were over 1,000 worshippers. 60 Cohanim, including David, Eitan and Noam Mosh blessed the large congregation. While Sanford Bokor, the Levi, performed his function.

When one recalls that historically this yishuv of Hashmonaim along with Modiin were cities of Cohanim, we were thrilled to be at the precise place where everything began with Matityahu and his sons. That the Kaplansky boys blessed and the Levi Sanford did his part was an additional thrill of living history. We were greatly impressed by the entire area and its rapid development. Many attractive homes and well-kept gardens make this community most desirable.

There are 330 families in Ramat Modiin and 170 in Ganei Modiin, the first group

religious Zionists and the second haredi in all about 4,000 population. Some 50 percent are from western countries. The Yishuv is but 5 years old, has a good school system, a young capable Rabbi Itamar Aurbach, many adult classes, a very active Bnei Akiva and a baseball field and 2 basketball courts.

We were particularly impressed by the atmosphere of friendship and great hospitality. There are 11 other yishuvei ironim in the area and of course the large and booming city of Modiin, destined to be the third largest city in Israel. The location and weather are ideal. We wish them rapid growth and full contentment in their new homes. Happy Hanukkah to all.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) E-mail krupnick@netvision.net.il

Backalenick

Continued from page 5
formances in the cast include those of Corey Carthew, Shane Baker, and David Pincus.

Beall manages to make this shoestring production innovative and effective, staging scenes on all sides of the room. The technical limitations, however, force scene changes

to hold up the play. And the dialogue itself tends to drag in the second act, proving to be less exciting and more repetitious than the earlier half.

But why quibble? This is a "God of Vengeance" well worth seeing—even if one has to run the gauntlet of porn to get there!

Swiss to come clean on it all

BERN — While seeking to avoid too much criticism for the handling by its banks of Jewish deposits during World

War II this nation is planning to apologize also for its wartime anti-Jewish refugee policy during World War II.

COMMUNAL NOTICES

For up to 25 words

One insertion	◆	\$22
Two insertions	◆	\$40
Three insertions	◆	\$55
Four insertions	◆	\$65

Additional words are 75¢ each, per insertion. All advertisements must be accompanied by payment. If a box number is desired, add \$4 for each insertion. Box numbers are 4 words. Ads with borders, regardless of word count are \$16.80 a column inch. A column inch is 1" high by 2" wide.

POST & OPINION

238 S. Meridian St., Suite 502, Indianapolis, IN 46225
317 972-7800 ◆ Fax: 317-972-7807



Social Calendar

By Jean Herschaft

Rabbi Benjamin Kreitman, one of the leading Conservative clergymen of this century, who was born in Warsaw and came to the U.S. in infancy to Louisville, and ordained by the Jewish Theological Seminary was recently honored for his five decades of service to the movement and World Jewry. The gala event was marked at the Park Avenue Synagogue in New York City.

Ben was toasted by several hundred friends and former members of his congregations. But the sweetest, most endearing words came from another rabbi, his daughter, **Jill Kreitman**, who serves Central Synagogue, New York City, in several capacities.

"As a rabbi's kid - turned rabbi - there have been a few times that my father has stood before me and offered his most special blessing. I have cherished this blessing each time - from the time he blessed me as a bat mitzvah, to the time I stood under the chuppah with **Corey**, to my ordination as a rabbi. Then he blessed and named **Sydney Bree**, 'Sigalit Or,' and named **Talia Lane**, 'Tali Lev.' (her and Corey's two dolls).

"Our tradition gives us a formula for when parents bless their children on Shabbat. If you have girls, May G-d bless you like **Sarah, Rebecca, Rachel** and **Leah**.



Rabbi Benjamin Kreitman and daughter, Jill

"But nowhere do we find a prescription for how one can bless her father - and I'll tell you why.

"If a daughter is so blessed to have a wonderful father, words could never live up to the testimony that he deserves. So, tonight, I share with you a piece of my life that has been blessed by my father.

"Ever since I was a little girl in day school, I have understood the meaning of Chevruta, of studying together with someone else. My father has always been my partner in study, and he expanded my horizons.

"When I grew up, we traveled the 'D' train together and, again, my study partner nudged me to learn from pocket mishnayot that he carried in his coat. I remember how people looked over our shoulders, some perplexed and others amazed to see a father teach a daughter with such passion.

"Rabbinical school showed me how dedicated my father could be as a study partner, even if he was not the one going for the degree.

"When we set out to write my degree I was overwhelmed. My father saw it as an adventure and in an inspiring way encouraged me to let my curiosity take over.

"When I took my first pulpit my father continued to guide me and teach me. This time his wisdom did not come from a book, but from his own life experiences.

"Now, when I study, I always involve my father. Possibly, because in studying with him, I never have to look anything up in a dictionary. As one of my colleagues put it, 'Your father

Continued on page 14

Medical ethics examined

Reviewed by **RABBI HAROLD L. GELFMAN**

Matters of Life and Death: A Jewish Approach to Medical Ethics, by **Elliot N. Dorff**. The Jewish Publication Society, Philadelphia and Jerusalem, 1998.

"Choose Life" is the Biblical moral imperative that has motivated Conservative Rabbi Dorff to make the study of Bioethics, a synthesis of morality and Judaism, his life's work. He brings a wealth of resources from rabbinic tradition and responsa to answer ethical questions about the preservation of life and the dignity of death from the perspective of a lenient approach.

With progress of medicine and genetics most of these problems and their resolution can be attempted only by rational interpretation of what the rabbis hinted at, and in some instances he must say only "my heart knows," but as a member of the Rabbinical Assembly's Commission on Law and Standards for more than a decade, in consultation with other Rabbis David Bleich, David Feldman, Seymour Siegel, David Golenkin, and even Reform Rabbis like Solomon Freehof, his conclusions are fortified with good reasoning and compassion. In the "positive-historical" context of Conservative Judaism he gives coherence, continuity, authority, and sensitivity to Halacha, or Jewish law.

Rabbi Dorff starts with the premise that the body, created by God, is as sacred as the soul. It is our obligation to preserve it and heal it and thus sanctify it. Its value is inherent and not instrumental. Asceticism, emphasis of the soul over the body, is foreign to Judaism. Both the body and the soul are one for the sanctification of God's name (*kiddush Hashem*). In fact, every community must have a physician and adequate medical facilities, and we are here to enjoy life and reduce suffering and pain as much as possible.

However, in our time that is not easy. Dorff dwells on the high cost of medical care and its inequity. In fact, the Talmud is very concerned about what determines "who shall live and who shall die." The poor should come first, but the financial resources of our communities are limited, and so the rich live and the poor die. Moreover, certain medicines and equipment are in short supply, and so some must be denied.

There are many other ethical problems. There is the command to "be fruitful and multiply," but there is the problem of infertility. Fortunately there is in vitro fertilization, donor insemination, and transfer into the fallopian tubes, but again we have costs that may run into the thousands, risks to the woman's health, and in use of surrogates often there is the dispute as to whom the child belongs.

On the other hand, there are methods of contraception and abortion to which the Halacha today must address itself. Judaism is always concerned about the health of the living mother, especially if there are already at least two children. In all this Rabbi Dorff says we must judge each individual case: What does Jewish law say if it says anything to these new developments? Will life be preserved? Can we draw the line between marriage and adultery, between murder and the preservation of life?

Rabbi Dorff is very much concerned about the "slippery slope," when permission becomes license and immortality, especially in the

case of the cloning of human beings when precious differences become boring sameness, when there is danger of fashioning a Golem, a monster, when we begin to think of ourselves as God.

I was interested that a Conservative rabbi would adjust tradition to change so that he might view the homosexual family in the same light as the heterosexual with the same qualities of love and faithfulness and stability and could understand Dr. Kevorkian's assisted suicide of terminally ill as an alleviation of pain, preferring to let the dying die without heroic efforts to prolong life. In fact, Rabbi Dorff has much to say about the time death occurs and when it is permissible to transplant an organ from one body to another with all the risks involved.

This is a very controversial book and requires a lot of discussion, especially among Rabbi Dorff's colleagues who are concerned with this aspect of Jewish law. I imagine that there are many who differ with him, but both sides have in common to do what they believe is God's will.

Quotation of the week

By **RABBI LAWRENCE P. KAROL**

While standing in a checkout line at a local grocery store, the headline on the cover of the October *Reader's Digest* caught my attention. As I turned to the article, I saw that it began by describing a "movement and meditation" group at Stephen S. Wise Temple in Los Angeles. This led me to buy the *Reader's Digest* issue and to read further.

The article noted that researchers claim that healthy religious faith and practices can help people feel better. It stated that people with a strong religious commitment: 1) seem to be less prone to depression, suicide, alcoholism and other addictions, and 2) had better outcomes in studies of cancer, blood pressure, heart disease and general health.

1. Going to religious services guarantees contact with people. Social support is a well documented key to health and longevity.
2. Faith gives a sense of hope and control that counteracts stress. Religious beliefs and practices offer a means to deal with traumatic illness, suffering and loss.
3. When people pray, they evoke the same decreases in blood pressure, metabolism, heart and breathing rates as the "relaxation response," described by Dr. Herbert Benson of Harvard medical School. Repeating a word or a short prayer over and over again, especially, can create such a response. This technique works best, the article says, when the person praying believes in God. (For this reason, I've told a few people to repeat the first line of the Shema over and over to themselves before an operation or while they are facing an illness).
4. Some studies have yielded results that seem to demonstrate that the prayers of other people can bring healing.

I would add to the information from the *Reader's Digest* article composer Debbie Friedman's realistic statement: "Sometimes, when you can't heal the body, you can still heal the soul." Prayer can enable us to maintain a positive attitude even when

Continued on next page

It's Arlene Peck!

Changes in Israel

By ARLENE PECK

Not so long ago, I wrote about a few of the changes that I've seen in Israel over the past few years. Not all of them, however, have been



fabulous.

The men, who were once gorgeous, now, are able to coast until maybe 40. After that, it's all down hill. Maybe it's caused by their obvious love of some of the really disgusting American institutions that we have such as Pizza Hut, Dunkin' Donuts, Burger King and let's not forget the Big Mac. All of which I suspect has contributed to the men, walking around with a watermelon in their bellies.

Ah, in the old days, even if they weren't in the army they were fit. Sometimes this obsession with copying the American way of life in their efforts to be the 51st state leaves something to be desired. Shopping malls, MTV, Coca-Cola and McDonald's have changed Israel and, not in my opinion, in a positive way. Everywhere I turn I see junk food emporiums buying out those wonderful falafel, nut stores and little neighborhood grocery stores that still manage to sell the best fruit and vegetables in the world.

A trip to the Carmel Shook is heaven and filled with sweet and cheap produce which are devoid of all the pesticides and steroids we pump into the American variety, which have all the flavor of cotton and plastic.

I love it there, but sometimes I am virtually amazed with the corrupt or backward practices of the bureaucracy. Business practices are sometimes bizarre, to say the least. Even the schools aren't safe from stupid commercialism. When I was there, the school board had something on their agenda that amazed me. That is to allow commercial advertising into the schools. The director-general of the Education Ministry, Ben-Zion Del wanted to funnel funds into

the problematic school system by allowing businesses to advertise in textbooks, computer programs, school hallways and during assemblies.

Good heavens! Is nothing sacred anymore? I can just see it now. To justify their dangerous smoking habit from which most of the country seems to suffer, they can now promote Joe Cool and Camels. Disgusting!

At least the public seemed to be opposed to the idea and the chairman of the National Parents Association, Shai Lachman, commented, "Schools should be free of commercial pressures. Advertising is simply not educa-

ing, and kissing their children. They don't think that the idea of showing affection is somehow less macho and the job of the woman. Family is first. When the Sabbath comes, no matter how secular and non-religious you pride yourself, and you know that it's the Shabbat and not just another day. There is a feeling in the air and everyone is carrying flowers, challah or something to wherever they are rushing to spend this holy day. It's nice.

In America, we're hardly aware of the Jewish holidays but in Israel, even the so-called "minor holidays" are noticed and observed. Purim

However, there is an element of truth that sometimes you feel like participating in some weird Russian roulette when you attend day-to-day events. I was there last year when there was a terrorist attack. It was set in an area where the foreign workers and criminal element hung out. It set the mood for the weekend. People cut down on riding buses, opting to catch cabs instead. And the Carmel Shook, which is usually mobbed on the Sabbath with people buying their groceries for the week, and nearby Shenken Street which is filled with funky stores and outdoor cafes, had less than the usual traffic.

tional. We should not take advantage of impressionable children in order to benefit advertisers."

Critics of this really offensive idea worried that by allowing advertising in the schools the already large socio-economic gap between schools that are in the wealthier and poorer neighborhoods would widen.

Ah, but some of the lifestyle stays the same. Thank G-d! The Israeli men, contrary to their American counterparts have no problem touching or feeling closeness. The couples walk intertwined and it's nice. People touch. Fathers have no problem with hold-

ing, and kissing their children. They don't think that the idea of showing affection is somehow less macho and the job of the woman. Family is first. When the Sabbath comes, no matter how secular and non-religious you pride yourself, and you know that it's the Shabbat and not just another day. There is a feeling in the air and everyone is carrying flowers, challah or something to wherever they are rushing to spend this holy day. It's nice.

The weather stays wonderful and on a sunny day, which is most of the time in Tel Aviv, people walk on the Promenade. It is filled with families walking their babies. I know there have to be more babies in Israel than anywhere else – especially twins – than in the rest of the world, or at least America.

And youth. On a warm night you can barely find room on The Promenade because there are thousands and

thousands of kids outside and having – dare I say it? Good clean fun. In Los Angeles, or most American cities for that matter, when I see a gang of teen-agers coming toward me after dark, I know I'm in big trouble. In Israel, I smile and think, what nice kids. The only flaw is that they are usually smoking.

In Israel, everyone smokes. They brush away this stupidity and inconsideration of their actions to those around them who are forced to breathe their polluted air with, "It's a nervous country." Every time I would come home with my clothes, and hair smelling like their cigarettes, I got angry, not nervous. In California, if anyone tried to light one of those nasty cigarettes in a public place, people would kill them. Or, at least allow them their pleasures of smoking their cigarettes in the privacy of their own cars.

However, there is an element of truth that sometimes you feel like participating in some weird Russian roulette when you attend day-to-day events. I was there last year when there was a terrorist attack. It was set in an area where the foreign workers and criminal element hung out. It set the mood for the weekend. People cut down on riding buses, opting to catch

cabs instead. And the Carmel Shook, which is usually mobbed on the Sabbath with people buying their groceries for the week, and nearby Shenken Street which is filled with funky stores and outdoor cafes, had less than the usual traffic.

Unfortunately, people are so accustomed to terrorist attacks that such caution is usually short-lived. Little girls are gunned down by cowardly Arab terrorists and it hardly makes a blip on the evening news. Much like we react to the earthquakes in Southern California. A cafe bombed? A brief news event, but the UN still meets to condemn Israel and its "settlement" policies. It's just an unpleasant fact of life with which we have to contend. Except, terrorism is not an act of G-d.

I get nauseated when I see the leaders of the "moderate" Arab countries stir up their countrymen with calls for "holy war." It's paradoxical, because on one side you feel as though Israel has the safest cities in the world. A woman can walk anywhere, day or night and not feel in danger. Yet, sometimes, most times, you feel as though you're waiting for the other shoe to drop and wonder while catching a bus if you might be safer to take a taxi.

Science

Continued from page 9
man, and to conserve/The Spirit that to us Thou gave/As humans, free, not to science, slave."

That there is purpose in the universe, that mankind can be blessed with a basic unity and

harmony, that the individual has worth, and for the human being there is hope... these are fundamental to our faith in God and to our existence in these trying times. These are our courage and involve our destiny.

Quotation

Continued from prev. page

our physical health (and its effects on our mental and emotional well-being) may not improve.

To follow this article's guidance at Temple, I will try to provide congregants with prayers they can say on their own when they are facing illness or personal challenges. I would urge members to ask for a prayer from me or a chance to talk with me when they feel it would be helpful (I have done this a number of times already). I will also attempt, in cooperation with the Religious Services Committee, to schedule more Saturday evening "Healing and Wholeness" services which, I hope, congregants will attend to gain a sense of warmth and caring.

In the meantime, may we continue to keep each other in our prayers. — Rabbi Karol serves Temple Beth Shalom, Topeka, KS.

Luria

Continued from page 10
let out. If she turned around suddenly and our eyes met – happy moment! – I turned and ran away in embarrassment. Not a word had passed between us.

Did my face flame when I stood near Sarah at rehearsals? Did I keep my eyes too steadfastly averted? Did a tremor betray me as I held my page of script? And did Miss Abramowitz, wrinkly spinster with graying hair combed in a tight upsweep, see and understand? After all, this was only a Hanukkah play in a small synagogue-supported Hebrew school. What made her insist, as soon as Sarah and I began to play our scene, on a meticulous realism straight out of Stanislavski?

If I had a nervous smile as I recited my lines, she scolded, "Jacob, how can you smile? You are so young, and yet you are face to face with death. Yes, you are a Jewish hero. But inside you are crying. Only you won't let the enemy see. Your face must be proud and stern. Let us cry for you!" She made Hannah (Sarah, of course) put a maternal hand on my shoulder. As the Greek soldiers led me away, she insisted that Sarah kiss me impulsively on the cheek. It was a daydream come alive. But in full view of everybody! What suppressed romantic longings of her own was Miss Abramowitz having Sarah and me act out?

The day of the performance, the Sunday of Hanukkah week, finally came. The school auditorium, which doubled as the synagogue sanctuary on the Sabbath, was

overfilled. In my costume, a long caftan probably borrowed from a Hasid, I waited outside the door that opened onto the stage, actually the bimah. In a daze of excitement I heard Heshie growl, "Bring in the sons of this rebellious Hannah!"

None of Miss Abramowitz's coaching had prepared me for what happened now. The Greek soldier on the other side of the door had trouble pulling it open. Trying to be helpful, I pushed from my side. The door finally opened so abruptly that I fell onto the stage tangled up in the caftan. It was a scene from a Mack Sennett comedy.

The atmosphere of solemnity was shattered by an explosion of hilarity. While the principal waved his arms for order, Miss Abramowitz chortled uncontrollably. And Hannah – my Sarah! She capered on the stage like a brand-new Spalding high-bouncer. Sarah!

With quiet restored, I stumbled through my speech. But as Sarah came to kiss me off, I could bear it no longer. I tore myself away from her, from Antiochus, from the Greek soldiers, and from Miss Abramowitz, and ran through the door that had undone me. The play went on nevertheless.

Thereafter, every time I looked at Sarah across that enormous aisle, she giggled boisterously. I stopped looking, my ardor turned cold.

Once, I passed Miss Abramowitz in the hall. She looked sad, as if she too had lost a dream.

Silver

Continued from page 10
viks took over Russia, Ben Feinstein fled to Romania. Later he reached Canada, where he started a family that now boasts a dozen grandchildren and 19 great-grandchildren. Recently he learned that a sister was living in Cincinnati. He told his children he'd like to see her. They arranged the visit and brought the sister, Sarah Piatagorsky, to the brother's home in Ottawa.

In the *Forward*, we see a photo of the 101-year-old brother and his 87-year-old sister in an embrace after their 80-year separation. Is that a record?

Colleen speaks Yiddish

She's 24-years-old. She is a Catholic, born in Ireland. And she speaks fluent Yiddish. How come? In the middle school she attended in Hingham, Mass., the English teachers urged the class to read the great writers, such as Hemingway. She was also referred to the writings of Bashevis Singer, the Nobelist who wrote in Yiddish. She became enchanted by Yiddish literature and went off to Israel where at the Hebrew University she studied both Hebrew and Yiddish.

Back in the U.S., her graduation thesis was about the Yiddish poet, Chaim Grade. Her name is Karen O'Brian and she told her story on a visit to the *Forward*, and in a chat with the paper's Sarah-Rachel Schechter. During their conversation, in Yiddish, Karen disclosed that she has written a new translation of the play, "God of Vengeance" ("Gott

fun Nekamah") by the prolific Yiddish author, Sholem Asch (1888-1957). The works of Polish-born Asch appeared for many years in the *Forward*. Then he shifted literary gears and wrote a trilogy about Jesus and his family. The *Forward* not only refused to print them but castigated Asch as a renegade to his people.

O'Brian told the *Forward* that Rebecca Teitchman has

recently produced a book, *Sholem Asch Reconsidered*, and that it will be the subject of a conference at Yale University in 2000. Meanwhile, her play is now being shown at the Show World Theater, on 8th Ave. and 42nd St., in Manhattan.

Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

Herschaft

Continued from page 12

is better than the Internet.' But also ... his worlds of wisdom fills my day and my life with a sense of feeling complete.

"The blessings my father has shared with me, my sister, Jamie, and my mother, go far beyond what any book could teach.

"He has taught me how to love, to be a leader, how to see hope when life looks dim, how to count my blessings, and to treat each person as if he might be the Messiah.

"Many years ago, my father and I had gone out to dinner. As we left the place my father saw a man across the street. The man was forgotten, tired and hungry and asked each passerby if he had spare change. 'You know Mashiach is supposed to come dressed as a beggar. You never know. Let's cross.'

"More recently, on a trip to Boro Park, there were some young yeshiva boys selling pamphlets speaking about deeds of their Rebbe. When they approached us my father reached into his pocket to buy a book for me. Whether its through wisdom or Tzedakah, every moment my father demonstrates that healing the world is in our hands, and that giving a piece of ourselves to others is the way we can help.

"And so these words of Torah that we chant this week in synagogue say so much: Go forth from your native land and from your father's house to the land that I will show you. I will make your name great and you shall be a blessing and all the families of the earth shall bless themselves by you.

"And so my father's journey in life has unfolded in the hearts of all of us who have gathered to honor him. I believe that the words, 'Lech Lecha Me'artech,' 'Go forth,' have echoed in my father's soul ever since he was a young boy. Certainly his mission is divine. His name is great and he is a blessing. And yes, families of the earth have joined together tonight and shall bless themselves by you."

Rabbi Benjamin Kreitman is married to Joyce. Their other daughter is Jamie, married to Jason; they are the parents of 4-1/2 year old, Jared.

On Dec. 7, Lod Israel, The World Council of Synagogues that Ben Kreitman heads, dedicated a Sefer Torah to Mullato Gideon Synagogue named after an Ethiopian IDF soldier who gave his life battling for Israel. The synagogue is new and another achievement of this rabbi that a daughter rabbi lovingly honored with words from the Bible of the heart.

A wing in the United Synagogue of Conservative Judaism on Fifth Avenue is named in his honor. We were fortunate to have been invited and attended its dedication, a number of years ago.

He is currently rabbi of World Council of Conservative Synagogues and vice chair of MERCAZ, the Zionist wing of the Conservative Movement.

Rabbi Joseph Potasnik, the radio rabbi, and a vice president of the New York Board of Rabbis, recalled: He was a Navy chaplain in World War II, and was elected president of the Association of Jewish Chaplains of the Armed Forces, an honor he cherishes.



Mystery Person

Do you know
who's who?

- The Mystery Person is a TV personality.
- The Mystery Person visits synagogues all over the world and has said he would like to do a two-hour documentary on them.
- The Mystery Person won a Council of Foreign Relations fellowship and the Overseas Press Club Award for his CBS tv documentary, Viet Cong, based on his years of reporting the war in Vietnam.
- The Mystery Person was spokesman for a U.S. government agency.
- The Mystery Person has travelled the globe as a correspondent.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Letters

Y2K can be Yom Kippur 2 for Conservative, Reform

Dear Editor,

Hanukkah is over and the next great event for Jews is the Secular Millennium Rosh Hashanah. This millennium new year's eve falls on Shabbat — Friday night and Saturday. Our next Jewish millennium will occur in a mere 240 years. Recent polls seem to indicate many people may be staying home.

Will you be Jewish on the last day of the Secular 20th Century and the first day of the 21st Century? Will you send a message to the Hitlers and Hamans of the past and those that are around now?

Where are you on the ladder of observance? Everyone is on the ladder. The pious want to be more pious and the less observant want to be more observant. Jews belong at the central address of religion—in Synagogues and Temples. Make a Statement.

The Jewish Establishment knows you care, You demonstrate it through charitable giving, organizational life and love of Israel. Some of us are cardiac Jews (Jews at heart) and some are gastronomic Jews (gefilte fish and matzoh balls) and some are observant Jews who need to tell the world of their religious values on Millennium Weekend.

Conservative Synagogues offer "A Shabbat of the Centuries and Reform and Reconstructionist Temples offer sacred alternatives to the secular millennium. Try it—you'll like it. Y2K stands for Yom Kippur 2. Show up like it's Yom Kippur. A higher authority labeled millennium Shabbat - Y2K Take the hint. Ask your personal or local synagogue or its Rabbi for times and activities.

It is up to international and local leadership of the Conservative and Reform Movements to make it happen. An immediate, last minute blitz is necessary. Religious Values may be the watchword for the secular 21st Century and the new millennium. It certainly was and is the watchword for each of the Jewish millenniums.

One of the most wonderful suggestions is offered by CLAL- After services and after Shabbat meals, fill your

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, or by e-mail: Jpost@surf-ici.com. Handwritten letters will not be accepted. Letters may be edited for publication. Letters must be signed, but signatures may be withheld upon request.

now empty kiddush cup with champagne, decorate your Shabbat tables with confetti and welcome the secular millennium with a l'chayim. If it is appropriate for you, watch ABC, CBS, NBC, or FOX and see how the world celebrates their millennium. And you do it all the Jewish Way, as caring, concerned, compassionate, committed Conservative and Reform Jews.

Send a Message to the 21st Century by amending Friday Night and Saturday Morning Religious Services at your Synagogue or Temple, Franklin D. Kreutzer

(Mr. Kreutzer is the past international president of the United Synagogue of Conservative Judaism, the synagogue and member arm of the Conservative Movement, and serves as a non-rabbi member of the Conservative Movement's Committee on Jewish Law and Standards, which determines Halacha for the movement.)

Reader slams us for credit omission

Dear editor,

I was stunned to see in your Oct. 20 issue a very bad reproduction of a photograph that *The Pittsburgh Jewish Chronicle* ran on its front page Aug. 12. That photo is a copyright photograph of United Jewish Federation of Pittsburgh. I have the original in my possession. It is highly unethical, and probably illegal as well, to use this photograph without permission. As far as I'm concerned, I would have been happy to make the original photograph available to any Jewish newspaper that requested it. The United Jewish Federation of Pittsburgh is also disappointed in this unethical use of their photograph. It is ironic that such a photograph is used in an issue in which your editorial questions why *The National Jewish Post and Opinion* is not invited to the GA. Perhaps, greater attention to journalistic integrity and ethics would gain you an invitation. It is curious that the *Rockford Register Star* of Rockford, IL would get a credit on their

photo, while ours did not.

Please refrain from such use in the future.

Joel Roteman, Executive Editor

The Jewish Chronicle

5600 Baum Blvd.

Pittsburgh, PA 15206

(Editor's note: the fact that we acknowledged the photo from the *Rockford Register Star* is indicative that we do credit to sources the origin of material we use. Any reader of The P-O can corroborate this statement. We are sorry that in the rush at the last minute *The Jewish Chronicle* failed to be named as the origin of the photo and do apologize.)

Choice of Carville as model deplored

Dear editor,

The recent appearances of Mr. James Carville at a fundraiser in 'Cincinnati prompts me to ask several questions. The politically correct basis for so many leaders' actions is "for the children" or "lessons for the children." I would like to point out a few of the "lessons for the children" in Cincinnati in the last year.

What lesson is it that is learned when Mr. Carville perverted the legal system with spin upon spin and personal attacks to keep an admitted liar and adulterer in office?

A major congregation was so intent on participating in "Make a Difference Day" that they encouraged members to show up at Shabbat services with work gloves and shovels to clean up in a nearby park. They couldn't have made a difference on a Sunday? Is it OK to violate the Shabbat if you have the rabbi along and it's a good cause?

A major organization had as its speaker Mr. Ken Blackwell, the Ohio Secretary of State, who wants to move voting day to Saturday. Did anyone object that this would disenfranchise the Jewish population? The second speaker was Gen. Colin Powell who "felt sympathy for Saddam Hussein," and thus left us with the Iraq problem looming so large for all of us today.

Perhaps the lesson is that you should be nice to famous people even though they do things that would harm you in the long run, because you might be able to smile as they

stab you in the back.

A very powerful lawyer has entertained Mr. Clinton at lavish fundraisers at his home. The guest list is a well-kept secret. I wonder why these people aren't proud to have their names and only their money associated with this president. The only information about the get-together was that the guests enjoyed the biggest shrimp and crab cocktail ever seen. Perhaps the lesson here is that you can shunt aside dietary laws when you entertain the rich and famous.

It is not likely that the publisher of the local Jewish weekly would point this out. Peace Now activists and derogatory comments about the religious zealots are more likely to be seen in print here.

Thank you for your kind attention and your multi-faceted publication.

Sid Cohen

Cincinnati,

P.S. I have been guided by the lessons in the first of the Psalms that you should walk not in the counsel of the wicked, stand not in the path of the sinful and sit not in the session of scorners. These simple lessons would serve all people well and we could set

good ethical examples "for the children.

ZOA denies any decline

Dear editor,

A Nov. 10 editorial in the *Post and Opinion* incorrectly included the Zionist Organization of America in a list of Jewish organizations that are "in decline."

With some 50,000 members and two dozen chapters nationwide, the ZOA is vigorous and growing. The *Jerusalem Post* recently reported that the ZOA is "one of the most important and influential Jewish groups in the U.S. today." The *Forward* has described the ZOA as "extraordinarily effective," and even an official of the U.S. State Department recently told the *Jerusalem Report* that the ZOA is "a force to be reckoned with."

Even our enemies acknowledge the ZOA's importance and effectiveness. Arab propagandist James Zogby, for example, has complained about "the increasingly vocal and muscular Zionist Organization of America."

Michael Goldblatt, Chairman National Executive Committee Zionist Organization of America

Guidelines for a mitzvah

Review by EDWARD SIMON

Visiting the Sick - The Mitzvah of Bikur Cholim by Sharon Selib Epstein 183 pp hb Jason Aronson

It is hard for those of us who have been blessed with continued good health to appreciate how much most ill people appreciate a visit. Furthermore, this need increases with time. It is after the first flurry of sympathy calls from friends and relatives that the role of the Bikur Cholim (visiting the sick) Society becomes paramount.

For Sharon Epstein, this book was both a labor of love and a tribute. First to her parents who, as a child, taught her the value of visiting the sick, second to those whom she has visited, and third to those who visited her during her own hospitalization.

People in need of comfort are found in many places. Hospitals, of course, but also nursing homes, convalescent facilities or even their own homes. It is not necessary to

be a friend or a relative to perform the mitzvah of *bikur cholim*. Indeed, sometimes it is better when this is not the case.

Like everything else, a visit to a sick person requires some skill and understanding. Mostly, the visitor must practice the art of listening, and focusing on the needs of the patient.

This text provides inspiration, encouragement and instruction. It is a handbook of how to form a *bikur cholim* committee, how to train the members and how to match up patients with volunteers. The volume also presents suggestions on how to interact with the patient and how to help them get the most out of the visit. Visiting the sick is not hard; but as a college professor, I can hardly deny that a little formal guidance goes a long way.

Edward Simon is a professor of biology at Purdue University

Book Reviews

Isaiah Berlin made philosophy popular; valued Israel

Reviewed by ARNOLD AGES

ISAIAH BERLIN: A LIFE By Michael Ignatieff. Henry Holt and Company (115 W. 18th St. New York, N.Y., 10011) 356 Pages. \$16.00

The "Multiple Personality" syndrome is often thought of as a psychological abnormality. The life of Isaiah Berlin, as reconstructed by Michael Ignatieff, shows that such an anomaly can be the stuff of genius.

First, the mortal accidents: Isaiah Berlin was born in 1909 and passed away in 1997 - after 87 fruitful years as one of the most creative minds in western civilization. The source streams of his intellectual identikit included Russian literature and idealism, Jewish history, Zionism and religious practices and - English civilization in its most liberal and sophisticated incarnation.

When he died, the press all over the world was filled with obituary references to his philosophical profundities, political wisdom and humanitarian concerns for human rights. It was Berlin who, early in his career at Oxford University as a don at All Souls College, had identified the authoritarian bent and the dark side of the Enlightenment as well as the protofascist inclinations of European Romanticism. His doctrine of "negative liberty" was a brilliant analysis of conflicting democratic rights.

During the Second World War Berlin, barred from joining the British army because of his Latvian birth, served England as an information officer for his government in Washington and lobbied for American support of the war effort. His stint in Washington brought him into contact with the leading political and journalistic figures of the period.

Although he published much, Berlin was best known for his book on Karl Marx and an essay on the "Fox and the Hedgehog" - a work of rare originality in which he contrasted knowledge about many things and knowledge about one thing. In England from war's end to 1997 Berlin was, among other things, an essayist and lecturer on the British Broadcasting Corp. delivering esoteric yet pleasing political and philosophical discourses, a highly sought

after public speaker and the founder (through indefatigable fund-raising efforts) of Wolfson College, one of the most prestigious of the Oxford colleges.

In America during the post 1945 period Berlin could be often seen as a visiting professor at American universities such as Harvard: he was, however, not especially happy with the intellectual background of the students he encountered there. Nothing could replace the quiet and sedate atmosphere of Oxford for him.

What Michael Ignatieff has done in his biography is isolate the three strands in Berlin, DNA - the Russian, Jewish and English - and show how that particular triple helix helped form Berlin's unique character configuration.

Reviewers of the Ignatieff book have concentrated primarily on the first and third of these strands and have neglected, except for cursory references, the deeply Jewish resonance of his background. Berlin, born in Riga, came from a prosperous Jewish family (his father was a timber merchant) that had indirect but important connections to the Lubavitcher Hassidic dynasty. In his childhood Berlin had direct experience with the excesses of the Russian Revolution in Petrograd and with virulent anti-Semitism - the pathology which drove his family into exile in England in 1921.

During his climb up the academic ladder at Oxford Berlin always maintained a loyalty to his Jewish roots and, while not a believer in any religious sense of the word, he always maintained a polite and respectful attitude towards the sancta of Judaism. In discussions with the British chief rabbi, Berlin used to say that he saw no evidence for belief in God or the afterlife. Nonetheless, he never missed fasting on Yom Kippur and always participated in the Passover Seder. He never forgot his parents' *yahrzeit*. Of Berlin it could be said that he belonged to "the nonobservant Orthodox."

He was always sensitive to anti-Semitism no matter in what form it was broadcast. Even though he was a con-

tributor to T.S. Elliot's journal *Criterion*, Berlin did not hesitate to condemn the Anglo-American poet for his anti-Semitic poetic caricatures. Berlin did, however, mute some of the more barbed remarks he had made about Elliot in later published versions of his criticism of the poet. Berlin was also very uncomfortable with Jews such as Walter Lippman, the great American newspaper columnist who had a "troubled Jewishness." Ignatieff quotes Lewis Namier who had described such assimilated Jews as Lippman in terms of "trembling amateur gentiles."

Berlin was also enraged by people who trivialized the Holocaust. When Marxist writer Herbert Marcuse, the intellectual mentor of the 1968 student revolt, compared the horrors of the Holocaust to the exploitation of society by capitalism ("the world of the concentration camps was not an exceptionally monstrous society. What we saw there was the image, in a sense the quintessence, of the infernal society into which we are plunged every day"), Berlin was apoplectic and wondered how anyone with this kind of mind could be permitted to teach in a university.

The Balfour declaration was issued just four years before the Berlins arrived in Britain; and its promise of a homeland for the Jewish people was an idea that Isaiah embraced firmly. When the horrors of the Holocaust became public knowledge, his convictions about the legitimacy and need for Jewish State were confirmed. But even before that, in 1934, Berlin had made a trip to Palestine and was dutifully impressed by what he saw. His biographer, Ignatieff, mentions as an aside that during his sojourn in Jerusalem, Berlin tried, unsuccessfully, to obtain an interview with Haj Amin el Hussein, the Mufti of Jerusalem!

During his 1940s stint as an adviser to the British government in New York and Washington, Berlin had many contacts with Zionist leaders including Rabbi Steven Wise. As an ardent supporter of the Zionist idea, Berlin found himself in an awkward situation: he was required to explain and defend a British policy on

Zionism that was inimical to the ideas of a Jewish State. He was impressed greatly by Chaim Weizmann but less so by David Ben Gurion, who despite his quotations from Plato, struck Berlin as a peasant type. Both gentlemen tried to convince Berlin to come to the Jewish State - with promises of high offices in government. From 1948 to 1951 a string of Israeli emissaries including Abba Eban, Teddy Kollek and Walter Eytan pleaded with Berlin to come and live in Israel. Their blandishments could not change Berlin's attachment to the country that had saved his family and propelled him to the highest summit in the academic world.

In his later years Berlin, the very incarnation of political liberalism, became very critical of specific policies practiced by successive Israeli governments but this never diminished his support for Israel as a country and society. Shortly before he died Berlin "dictated a public appeal" imploring the Israelis to accept a final partition of the land with the Palestinians." He de-

scribed his intervention as an attempt to come to peace with his conscience.

Berlin was a man of granitic integrity. In 1970 he was awarded the Jerusalem Prize by Israel. In his acceptance speech he spoke of the three strands in his make-up. To an audience that was still smarting from the irritations of the Mandate years, Berlin recorded his admiration for the atmosphere that had nurtured his political ideas - "toleration, free discussion and respect for the opinion of others." But it was from Judaism, Berlin said, that he learned about the human need to belong: "To be a Jew was to have a special understanding of this loneliness. It was also to know how deeply men and women needed to be at home somewhere in the world. Belonging was more than a possession of land and statehood; it was the condition of being understood itself."

Arnold Ages, a professor in the Department of French Studies, University of Waterloo (Ontario) can be reached at sages@interlog.com

Subscribe!

Every week you may have delivered to your mail box the newspaper many consider among the best in America.

In addition to expanded coverage of domestic and international news, *The Post & Opinion* presents feature articles not available anywhere else. In fact, everything in *The P-O* is exclusive, including our columnists.

YES! Send *The Jewish Post & Opinion*!

☐ One year • \$36 ☐ Two years • \$63

☐ Three years • \$91

Add \$10 per year for Canada

Name

Address

City/State/Zip

Phone

☐ Payment enclosed

☐ Bill me

238 South Meridian Street, Suite 502
Indianapolis, IN 46225